

# Arabic

An Essential Grammar

Faruk Abu-Chacra

●●●●●  
O ESSENTIAL GRAMMARS

# Arabic

## *An Essential Grammar*

‘The book has the great advantage of introducing Arabic grammatical terminology in a manner that is clear and easy to follow . . . there is nothing like it on the market at present and I believe it will be much appreciated by teachers and students alike’

Stefan Sperl, *Senior Lecturer in Arabic, SOAS, UK*

*Arabic: An Essential Grammar* is an up-to-date and practical reference guide to the most important aspects of the language. Suitable for beginners, as well as intermediate students, this book offers a strong foundation for learning the fundamental grammar structures of Arabic. The complexities of the language are set out in short, readable sections and exercises and examples are provided throughout.

The book is ideal for independent learners as well as for classroom study.

Features of this book include:

- coverage of the Arabic script and alphabet
- a chapter on Arabic handwriting
- a guide to pronunciation
- examples provided throughout.

**Faruk Abu-Chacra** is Senior Lecturer Emeritus in Arabic at the University of Helsinki, Finland.

*Routledge Essential Grammars*

*Essential Grammars* are available for the following languages:

Chinese  
Czech  
Danish  
Dutch  
English  
Finnish  
German  
Modern Greek  
Modern Hebrew  
Hungarian  
Norwegian  
Polish  
Portuguese  
Serbian  
Spanish  
Swedish  
Thai  
Urdu

*Other titles of related interest published by Routledge:*

*Arabic–English Thematic Lexicon* (forthcoming)

By Daniel Newman

*Colloquial Arabic of Egypt*

By Jane Wightwick and Mahmoud Gaafar

*Colloquial Arabic of the Gulf and Saudi Arabia*

(second edition forthcoming)

By Clive Holes

*Modern Written Arabic: A Comprehensive Grammar*

By El Said Badawi, Mike Carter and Adrian Gully

# Arabic

## *An Essential Grammar*



**Faruk Abu-Chacra**



First published 2007

by Routledge

2 Park Square, Milton Park, Abingdon, Oxon OX14 4RN

Simultaneously published in the USA and Canada

by Routledge

270 Madison Ave, New York, NY 10016

*Routledge is an imprint of the Taylor & Francis Group, an informa business*

This edition published in the Taylor & Francis e-Library, 2007.

“To purchase your own copy of this or any of Taylor & Francis or Routledge’s collection of thousands of eBooks please go to [www.eBookstore.tandf.co.uk](http://www.eBookstore.tandf.co.uk).”

© 2007 Faruk Abu-Chacra

All rights reserved. No part of this book may be reprinted or reproduced or utilized in any form or by any electronic, mechanical, or other means, now known or hereafter invented, including photocopying and recording, or in any information storage or retrieval system, without permission in writing from the publishers.

*British Library Cataloguing in Publication Data*

A catalogue record for this book is available from the British Library

*Library of Congress Cataloging-in-Publication Data*

Abu Shaqra, Faruq.

Arabic : an essential grammar / by Faruk Abu-Chacra.

p. cm.

1. Arabic language – Textbooks for foreign speakers – English.

I. Title.

PJ6307.A384 2007

492.7'82421—dc22

2006023828

ISBN 0-203-08881-6 Master e-book ISBN

ISBN10: 0-415-41572-1 (hbk)

ISBN10: 0-415-41571-3 (pbk)

ISBN10: 0-203-08881-6 (ebk)

ISBN13: 978-0-415-41572-9 (hbk)

ISBN13: 978-0-415-41571-2 (pbk)

ISBN13: 978-0-203-08881-4 (ebk)

# Contents

<b>Preface</b>	<b>vii</b>
<b>Acknowledgements</b>	<b>viii</b>
<b>List of abbreviations</b>	<b>ix</b>
1 Arabic script, transliteration and alphabet table	1
2 Pronunciation of consonants	5
3 Punctuation and handwriting	9
4 Vowels	13
5 Sukūn, šaddah, noun cases and nunation as indefinite form	17
6 Long vowels, ʾalif maqṣūrah, dagger or miniature ʾalif, word stress and syllable structure	21
7 Hamzah (hamzatu l-qatʿi) and the maddah sign	26
8 Definite article ...الـ al..., nominal sentences, verbal sentences, word order and adjectives	31
9 Sun and moon letters, hamzatu l-waṣli (waṣlah)	39
10 Gender	46
11 Conjunctions, prepositions and the particle حَتَّى ḥattā	51
12 ʾIdāfah construction (genitive attribute) and the five nouns	61
13 Number: dual and plural	70
14 Perfect tense verbs, root and radicals, trilateral verbs and word order	78
15 Separate personal pronouns and suffix pronouns	87
16 Demonstrative, reflexive and reciprocal pronouns	98
17 Imperfect tense verb in the indicative and word order	106
18 Derived verb forms (stems), roots and radicals, transitive and intransitive verbs	115
19 Passive verbs	128
20 Rules for writing the hamzah (hamzatu l-qatʿi)	135
21 Broken plurals and collective nouns	144
22 Triptotes and diptotes	151

23	Participles, verbal nouns (maṣḍar), nouns of place, time and instrument	160
24	Interrogative particles and pronouns, vocative particles	169
25	Adjectival patterns, relative adjectives (nisbah), comparatives and superlatives, diminutives	181
26	ʾInna <b>إِنَّ</b> and its sisters, kāna <b>كَانَ</b> and its sisters	193
27	Relative pronouns and relative clauses	201
28	Moods: subjunctive, jussive (apocopatus) and imperative	209
29	Doubled verbs (mediae geminatae) and quadriliteral verbs	218
30	Verbs with hamzah	224
31	Verbs with a weak initial radical	231
32	Verbs with a weak middle radical	237
33	Verbs with a weak final radical, doubly weak verbs and weak verbs with hamzah	246
34	Cardinal numbers	256
35	Ordinal numbers, fractions, expressions of time and calendars	269
36	Exception	282
37	Verbs of wonder, the negative copula <b>لَيْسَ</b> laysa, verbs with special uses and some special uses of the preposition <b>بِـ</b> bi...	289
38	Adverbs and adverbials, absolute or inner object, ḥāl (circumstantial clause) and tamyīz (accusative of specification)	299
39	Conditional sentences	309

## Appendices

<b>Appendix 1</b>	<b>Tables of verb forms</b>	<b>319</b>
<b>Appendix 2</b>	<b>Verb conjugation paradigms</b>	<b>328</b>

<b>Index</b>	<b>351</b>
--------------	------------

# Preface

This book describes the fundamental grammar and structure of modern literary Arabic. It is complete with exercises and offers a strong foundation for reading and writing the Arabic of newspapers, books, broadcasts and formal speech, as well as providing the student with a course for self-study. The exercises and examples contain modern vocabulary and expressions taken from everyday use.

The work contains thirty-nine chapters with an appendix of tables for verb forms and verb conjugation paradigms. All chapters are progressive and they complement each other. For this reason it is recommended that the student master each lesson before going on to the next.

Up to chapter 22, a full transliteration into the Latin alphabet is given for all Arabic examples and exercises. From chapter 22 onwards, the transliteration is omitted from the exercises only.

There are two types of exercise: Arabic sentences translated into English, and English sentences to be translated into Arabic. The words of the English to Arabic translation exercises are taken from the Arabic to English exercises of the same chapter.

So that readers do not have to use Arabic–English dictionaries, which a learner of Arabic would find difficult at this stage, most Arabic words in the exercises are indexed with a superscript number and the same number is given to the equivalent English word.

I am confident that this book will prove to be of great help to those who have begun or will begin the study of Arabic, and that teachers will find it a useful aid.

# *Acknowledgements*

I would like to express my gratitude to my former colleagues at the Institute for Asian and African Studies at the University of Helsinki (Finland), especially Professor Tapani Harviainen and Dr Bertil Tikkanen, and to Professor Daniel Newman of the University of Durham (England) as well as Professor Benjamin Hoffee of Oakland University (USA). They read the original manuscript and made numerous valuable comments and suggestions for its improvement. In addition I should also like to thank the anonymous reviewers appointed by Routledge for their constructive criticism and advice.

I also acknowledge the generous financial support of the Ministry of Education of Finland, the University of Helsinki, Alfred Kordelin Foundation, Jenni and Antti Wihuri Foundation, and the Finnish Association of Non-Fiction Writers.

Faruk Abu-Chacra  
*Helsinki, Finland, 2007*

# *Abbreviations*

acc.	accusative
act.	active
C	consonant
def.	definite
dipt.	diptote
du.	dual
f./fem.	feminine
gen.	genitive
imperat.	imperative
imperf.	imperfect
indef.	indefinite
indic./ind.	indicative
intrans.	intransitive
juss.	jussive
lit.	literally
m./masc.	masculine
nom.	nominative
part./particip.	participle
pass.	passive
pers.	person
pl./plur.	plural
prep.	preposition
s./sing.	singular
subj.	subjunctive
trans.	transitive
V.	vowel
v.	verb



## Chapter I

# Arabic script, transliteration and alphabet table

### 1.1 The Arabic script

The Arabic alphabet consists of 28 letters representing consonants. In addition there are three vowel signs which are used in writing both short and long vowels. Moreover, there are various other orthographic signs that are explained in the following chapters.

The 28 letters are written from right to left. When writing words, the letters are connected (joined) together from both sides, except in the case of six letters, which can only be joined from the right side. These letters are numbered 1, 8, 9, 10, 11 and 27 in the table below and are marked with an asterisk (\*). It is important to remember that these letters cannot be connected to the following letter (i.e. on their left side).

Most of the letters are written in slightly different forms depending on their location in the word: initially, medially, finally or standing alone. There are no capital letters.

Arabic grammarians use three different names for the alphabet:

أَلْحُرُوفُ الْأَبْجَدِيَّةُ	ʾal-ḥurūfu l-ʾabġadiyyatu
أَلْحُرُوفُ الْهَجَائِيَّةُ	ʾal-ḥurūfu l-ḥiġāʾiyyatu
أَلْأَلْفَبَاءُ	ʾal-ʾalifbāʾu



## 1.2 Transliteration

The transliteration of the Arabic alphabet given below is based on the Latin alphabet, but some of the letters have an extra sign indicating some special feature of the Arabic pronunciation of the letter in question.

The **ʾalif** (ا), which is the first letter, has so far not been given any transliteration, because its sound value varies (to be dealt with in chapters 6 and 7).

## 1.3 Alphabet table and transliteration

	transliteration	standing alone	final	medial	initial	name
(1)	(*)	ا	ا..	ا..	ا	ʾAlif
(2)	b	ب	ب..	ب..	ب..	Bāʾ
(3)	t	ت	ت..	ت..	ت..	Tāʾ
(4)	t̤	ث	ث..	ث..	ث..	T̤āʾ
(5)	ğ	ج	ج..	ج..	ج..	Ğīm
(6)	ḥ	ح	ح..	ح..	ح..	Ḥāʾ
(7)	ḫ	خ	خ..	خ..	خ..	Ḫāʾ
(8)	d (*)	د	د..	د..	د	Dāl
(9)	d̤ (*)	ذ	ذ..	ذ..	ذ	D̤āl
(10)	r (*)	ر	ر..	ر..	ر	Rāʾ
(11)	z (*)	ز	ز..	ز..	ز	Zayn
(12)	s	س	س..	س..	س..	Sīn
(13)	š	ش	ش..	ش..	ش..	Šīn
(14)	ṣ	ص	ص..	ص..	ص..	Ṣād
(15)	ḍ	ض	ض..	ض..	ض..	Ḍād
(16)	ṭ	ط	ط..	ط..	ط..	T̤āʾ
(17)	ḍ̤	ظ	ظ..	ظ..	ظ..	Ḍ̤āʾ

(18) ʿ	ع	ع..	..ع..	..ع	ʿAyn
(19) ġ	غ	غ..	..غ..	..غ	Ġayn
(20) f	ف	ف..	..ف..	..ف	Fāʾ
(21) q	ق	ق..	..ق..	..ق	Qāf
(22) k	ك	ك..	..ك..	..ك	Kāf
(23) l	ل	ل..	..ل..	..ل	Lām
(24) m	م	م..	..م..	..م	Mīm
(25) n	ن	ن..	..ن..	..ن	Nūn
(26) h	ه	ه..	..ه..	..ه	Hāʾ
(27) w (*)	و	و..	..و..	..و	Wāw
(28) y	ي	ي..	..ي..	..ي	Yāʾ

#### 1.4 Writing letters in different positions

Below each letter is presented as it appears in different positions in connected writing when using a computer or as written by hand.

(1)	ا	ا ا ا	(2) b	ب	ب ب ب
	ا	ا ا ا		ب	ب ب ب
(3) t	ت	ت ت ت	(4) t	ث	ث ث ث
	ت	ت ت ت		ث	ث ث ث
(5) ġ	ج	ج ج ج	(6) h	ح	ح ح ح
	ج	ج ج ج		ح	ح ح ح
(7) h	خ	خ خ خ	(8) d	د	د د د
	خ	خ خ خ		د	د د د
(9) d	ذ	ذ ذ ذ	(10) r	ر	ر ر ر
	ذ	ذ ذ ذ		ر	ر ر ر

(11) z	ز ز	ززز ززز	(12) s	س س	سسس سس
(13) š	ش ش	ششش شش	(14) ṣ	ص ص	صصص صص
(15) d	ض ض	ضضض ضضض	(16) ṭ	ط ط	ططط ططط
(17) ḍ	ظ ظ	ظظظ ظظظ	(18) ʿ	ع ع	ععع ععع
(19) ġ	غ غ	غغغ غغغ	(20) f	ف ف	فففف فففف
(21) q	ق ق	قققق قققق	(22) k	ك ك	ككك ككك
(23) l	ل ل	لللل لللل	(24) m	م م	مممم مممم
(25) n	ن ن	نننن نننن	(26) h	ه ه	هههه هههه
(27) w	و و	وووو وووو	(28) y	ي ي	يييي يييي

# *Pronunciation of consonants*

- (1) **ʾAlif** ا This first letter has no pronunciation of its own. One of its main functions is to act as a bearer for the sign **hamzah**, discussed separately in chapter 7. ʾAlif is also used as a long vowel /ā/ (see chapter 6).
- (2) **Bā** ب /b/ A voiced bilabial stop as the /b/ in English ‘habit’.
- (3) **Tā** ت /t/ An unaspirated voiceless dental stop as the **t** in English ‘stop’. Never pronounced as American English **tt** as in ‘letter’.
- (4) **Ṭā** ṭ /t̤/ A voiceless interdental fricative as **th** in English ‘thick’, ‘tooth’.
- (5) **Ġīm** ج /g/ A voiced palato-alveolar affricate. In reality, this letter has three different pronunciations depending on the dialectal background of the speaker:
  - (a) In Classical Arabic and the Gulf area, as well as in many other places in the Arab world, it is pronounced as a voiced palato-alveolar affricate as the **j** in ‘judge’, ‘journey’, or the **g** in Italian ‘giorno’.
  - (b) In Lower Egypt (Cairo, Alexandria) it is pronounced as a voiced velar stop as the **g** in English ‘great’.
  - (c) In North Africa and the Levant it is pronounced as a voiced palato-alveolar fricative /ʒ/ as the **s** in English ‘pleasure’, and as **j** in French ‘jour’.
- (6) **Ḥā** ح /ħ/ This consonant has no equivalent in European languages. It is pronounced in the pharynx by breathing with strong friction and no uvular vibration or scrape, so that it sounds

like a loud whispering from the throat. It must be kept distinct from the sounds of خ /ħ/ (7) and هـ /h/ (26).

- (7) **Hā'** ح /ħ/ This consonant occurs in many languages. It is a voiceless postvelar (before or after /i/) or uvular (before or after /a/ or /u/) fricative, quite similar to the so-called ach-Laut in German 'Nacht' or Scottish 'loch' or the Spanish j in 'mujer', but in Arabic it has a stronger, rasping sound.
- (8) **Dāl** د /d/ A voiced dental stop as the **d** in English 'leader'.
- (9) **Ḍāl** ذ /ḏ/ A voiced interdental fricative, as the **th** in English 'either'.
- (10) **Rā'** ر /r/ A voiced alveolar trill, which differs from English **r** in that it is a rolled sound or trill, pronounced as a rapid succession of flaps of the tongue, similar to Scottish **r** in 'radical' or Italian **r** in 'parlare' or Spanish **rr** in 'perro'.
- (11) **Zayn** ز /z/ A voiced alveolar sibilant, as the **z** in English 'gazelle'.
- (12) **Sīn** س /s/ A voiceless alveolar sibilant as the **s** in English 'state'.
- (13) **Šīn** ش /š/ A voiceless palato-alveolar sibilant as the **sh** in English 'shave', 'push'.
- (14) **Ṣād** ص /ṣ/ Belongs to the group of emphatic consonants. The emphatic consonants are pronounced with more emphasis and further back in the mouth than their non-emphatic (plain) counterparts. In pronouncing them the body and root of the tongue are (simultaneously) drawn back towards the rear wall of the throat (pharynx), and also the tip of the tongue is slightly retracted. Hence the emphatic consonants are also called pharyngealized consonants. ص /ṣ/ is thus the emphatic or pharyngealized counterpart of the plain alveolar س /s/ (12) and sounds somewhat similar to the **s** in English 'son' or 'assumption'. For the retracting and lowering effect of the emphatic consonants on the adjacent vowels, see chapter 4.
- (15) **Ḍād** ض /ḏ/ It is also an emphatic consonant, classified as a pharyngealized voiced alveolar stop. Arab phoneticians and reciters of the Quran recommend it is pronounced as a counter-

part to د/d/ (8). In current use in many dialects it is, however, also pronounced as the counterpart of ذ/d/ (9), somewhat similar to the sound **th** in English ‘**thus**’. See also chapter 4.

- (16) **Ṭāʾ ط /t/** An emphatic consonant, classified as a pharyngealized voiceless alveolar stop. It is the counterpart of ت/t/ (3), and similar to the sound /t/ at the beginning of the English word ‘**tall**’. See also chapter 4.
- (17) **Ḍāʾ ظ /ḍ/** An emphatic consonant, classified as a pharyngealized voiced interdental fricative. It is the emphatic counterpart of ذ/d/ (9). In some dialects it is pronounced as ض /ḍ/ (15). In some other dialects it is pronounced as pharyngealized ز/z/ (11). See also chapter 4.
- (18) **ʿAyn ع /ʿ/** This consonant has no equivalent in European languages. It is defined as a voiced emphatic (pharyngealized) laryngeal fricative, which is pronounced by pressing the root of the tongue against the back wall of the pharynx (upper part of the throat) and letting the pressed air stream from the throat pass through the pharynx with some vibration. In a way it is the voiced counterpart of ح/h/ (6). It sounds as if you are swallowing your tongue or being strangled.
- (19) **Ġayn غ /ġ/** A voiced postvelar (before or after /i/) or uvular (before or after /a/ or /u/) fricative, a gargling sound, produced by pronouncing the خ/h/ (7) and activating the vocal folds, similar to Parisian French **r** in ‘**Paris**’ and ‘**rouge**’ but with more scraping.
- (20) **Fāʾ ف /f/** A voiceless labiodental fricative as the **f** in English ‘**fast**’.
- (21) **Qāf ق /q/** This has no equivalent in European languages. It is a voiceless postvelar or uvular stop, pronounced by closing the back of the tongue against the uvula as if it were to be swallowed. It is like خ/h/ (7) without vibration. This sound should not be confused with ك/k/ (22), e.g. قَلْب qalb, ‘heart’, but كَلْب kalb ‘dog’.
- (22) **Kāf ك /k/** An unaspirated voiceless velar stop as the **k** of English ‘**skate**’.

- (23) **Lām** ل /l/ A voiced alveolar lateral as the **l** in English ‘let’.
- (24) **Mīm** م /m/ A voiced bilabial nasal as the **m** in English ‘moon’.
- (25) **Nūn** ن /n/ A voiced alveolar nasal as the **n** in English ‘nine’.
- (26) **Hā’** ه (هـ) /h/ A voiceless glottal fricative as the **h** in English ‘head’.

Note: This letter has another function when it occurs at the end of a word with two superscript dots: **ḍ** , **ḏ**... Then it is pronounced exactly like **ṭ** /t/ (3) and is called **tā’ marbūṭah** (see chapter 10 on gender).

- (27) **Wāw** و /w/ A voiced bilabial semivowel, as the **w** in English ‘well’.
- (28) **Yā’** ي /y/ A voiced alveo-palatal semivowel, as the **y** in English ‘yes’.

## Chapter 3

# *Punctuation and handwriting*

### **3.1 Punctuation**

Punctuation marks are not found in early Arabic manuscripts. The Arabs have borrowed modern European punctuation marks with some modifications in order to distinguish them from Arabic letters, as follows:

. ‘ : ‘ ! § ( ) ” ‹ ›

### **3.2 Arabic handwriting**

It is recommended that handwriting technique is practised from the very beginning, otherwise it may become difficult to learn not only to write but even to read handwritten texts. Arabs consider good handwriting a sign of erudition.

Printed and handwritten Arabic texts do not differ from each other as much as they do in European languages.

Arabic handwriting follows certain rules. The straight horizontal direction used in writing English must be modified in Arabic handwriting, since some of the letters change their form according to the preceding or following letter.

### **3.3 Some remarks concerning the dots with certain consonants**

The most common way of marking the dots which belong to certain consonants in handwriting is to use a straight stroke ■ instead of two



dots, as in **ت** /t/ or **ي** /y/; and **ا** instead of three dots, as in **ث** /t/. One might suspect that the straight stroke replacing two dots could be confused with the vowels **fathah** — or **kasrah** —, but this is not the case, since these vowel signs are diagonal (slanting) strokes. As noted above, handwritten as well as printed texts are normally written without vowel signs.

### Exercises

The examples below and in the next few chapters are intended mainly for practising how to read and write Arabic script.

سحق سحق	هجم هجم	نكره نكره	جرح جرح
(1) s+h+q	h+ǧ+m	n+k+r+h	ǧ+r+h
رحل رحل	لهم لهم	زرع زرع	غرق غرق
(2) r+h+l	l+h+m	z+r+ʿ	ǧ+r+q
لحم لحم	نسي نسي	تعب تعب	بحر بحر
(3) l+h+m	n+s+y	t+ʿ+b	b+h+r
سمع سمع	عمل عمل	منه منه	صبغ صبغ
(4) s+m+ʿ	ʿ+m+l	m+n+h	ṣ+b+ǧ
ترك ترك	وزع وزع	ترجم ترجم	ميل ميل
(5) t+r+k	w+z+ʿ	t+r+ǧ+m	m+y+l
عزي عزي	جش جش	سكت سكت	نجح نجح
(6) ʿ+z+y	ǧ+h+ṣ	s+k+t	n+ǧ+h

عكف

عكف

(7) ʿ+k+f

غرس

غرس

(8) g+r+s

بهق

بهق

(9) b+h+q

صبر

صبر

(10) ṣ+b+r

سرد

سرد

(11) s+r+d

وضع

وضع

(12) w+d+ʿ

فرغ

فرغ

(13) f+r+ġ

قسم

قسم

(14) q+s+m

دحرج

دحرج

d+h+r+ġ

فهم

فهم

f+h+m

زعم

زعم

z+ʿ+m

ضرب

ضرب

d+r+b

ظلم

ظلم

ḏ+l+m

شرد

شرد

š+r+d

شهم

شهم

š+h+m

برك

برك

b+r+k

عمي

عمي

ʿ+m+y

هجر

هجر

h+ġ+r

فهمه

فهمه

f+h+m+h

طبع

طبع

t+b+ʿ

قوي

قوي

q+w+y

مهله

مهله

m+h+l+h

سمسر

سمسر

s+m+s+r

شكل

شكل

š+k+l

فيل

فيل

f+y+l

هرب

هرب

h+r+b

درس

درس

d+r+s

بطل

بطل

b+t+l

مرض

مرض

m+r+d

ضبط

ضبط

d+b+t

عرك

عرك

ʿ+r+k

فرش

فرش

f+r+š

شحم شحم	مصور مصور	مورد مورد	مصدر مصدر
(15) š+h+m	m+š+w+r	m+w+r+d	m+š+d+r
شهر شهر	مکت مکت	لطم لطم	ولده ولده
(16) š+h+r	m+k+ṭ	l+ṭ+m	w+l+d+h
قسم قسم	برک برک	شرف شرف	شوق شوق
(17) q+s+m	b+r+k	š+r+f	š+w+q
ذبح ذبح	رحم رحم	فندق فندق	خوف خوف
(18) d+b+h	r+h+m	f+n+d+q	h+w+f
شکر شکر	مکتب مکتب	نهد نهد	بحث بحث
(19) š+k+r	m+k+t+b	n+h+d	b+h+ṭ

## Chapter 4

# Vowels

**4.1** There are three vowels in Arabic called **الْحَرَكَاتُ** *al-ḥarakātu*. They can be both short and long (see chapter 6).

### **4.2** Short vowels

The three short vowels are written as diacritical signs above or below the consonant to which they belong. As a word always begins with a consonant, the consonant is pronounced before the vowel.

**Fathah:** — /a/ is a small diagonal stroke above the consonant:

بَ /ba/, e.g. كَتَبَ *kataba*, to write.

**Kasrah:** — /i/ is a small diagonal stroke under the consonant:

بِ /bi/, e.g. قَبِلَ *qabila*, to accept.

**Dammah:** — /u/ is a sign similar to a comma above the consonant:

بُ /bu/, e.g. حَسُنَ *ḥasuna*, to be handsome.

**4.3** The sound quality of **fathah** — /a/ tends to be slightly coloured towards /æ/, like /a/ in the word ‘fat’ in English.

**4.4** Short vowels are not normally marked in personal handwriting or in most Arabic publications. In order to avoid misunderstandings, the vowel signs are marked on unusual or foreign words, and in the Quran and children’s books.

**4.5** The vowel qualities of the three vowels mentioned above are influenced by the *emphatic* (pharyngealized) consonants. The emphatic

consonants are most easily heard in conjunction with **fathah** — /a/, which is then coloured towards /o/, or to American English /u/ in ‘but’ or /o/ in ‘bottle’, ‘hot’, etc.

### Emphatic consonants

### Corresponding non-emphatic consonants

صَ (14) towards /ʃo/ counterpart of

سَ (12) towards /sæ/ as in ‘sat’

ضَ (15) towards /ðo/ counterpart of

دَ (8) towards /dæ/ as in ‘dam’

طَ (16) towards /to/ counterpart of

تَ (3) towards /tæ/ in ‘tat’

ظَ (17) towards /ðo/ counterpart of

ذَ (9) towards /dæ/ in ‘that’

Example: The non-emphatic /s/ in the word سَلَبَ salaba ‘to steal’ sounds like sælæbæ, but the emphatic /ʃ/ in the word صَلَبَ šalaba ‘to crucify’ sounds almost like šolobo.

Note a: The following two consonants may sometimes also function as emphatic: ر /r/ (10), and ل /l/ (23) only with the word اللَّهُ allāh, ‘God’.

Note b: The uvular ق /q/ has almost the same effect on the adjacent vowels as the emphatic consonants. Thus the word كَلْبَ kalb, ‘dog’, with a velar /k/, sounds almost like kælb, whereas قَلْبَ qalb ‘heart’, with an uvular ق /q/, sounds almost like qolb.

Note c: Phonologically the above sounds /æ/ and /o/ both represent the **fathah** —. However, in the transliteration system used in this book they are replaced by /a/. This is because they function as /a/ phonemically.

### Exercises

#### Read and practise your handwriting:

خَبَزَ خَبَزَ	كَرِهَ كَرِهَ	سَمِعَ سَمِعَ	شَهِدَ شَهِدَ	فَرِغَ فَرِغَ
(1) ḥabaza to bake	kariha to dislike	sami‘a to hear	šahida to witness	fariga to be empty
دَرَسَ دَرَسَ	قَرُبَ قَرُبَ	كَرَّمَ كَرَّمَ	ثَقُلَ ثَقُلَ	سَمِعَهُ سَمِعَهُ
(2) darasa to study	qaruba to be near	karuma to be noble	taqula to be heavy	sami‘ahu he heard him

رَبِحَ رَبَحَ	وَرِمَ وَرِمَ	زَهَدَ زَهَدَ	رَضِعَ رَضِعَ	سَهَلَ سَهَلَ
(3) rabiha to gain	warima to be swollen	zahida to abstain	raḍi'a to suckle	sahula to be easy
رَقَصَ رَقَصَ	قَهَرَهُ قَهَرَهُ	طَبَخَ طَبَخَ	ظَلَمَ ظَلَمَ	لَهُ لَهُ
(4) raqaṣa to dance	qaharahu defeat him	ṭabaḥa to cook	ḍalama to oppress	lahu for him
عَطَشَ عَطَشَ	ضَرَبَ ضَرَبَ	عَهَدَ عَهَدَ	هَجَرَ هَجَرَ	وَقَعَ وَقَعَ
(5) ʿaṭiṣa to be thirsty	ḍaraba to beat	ʿahida to entrust	hağara to emigrate	waqa'a to fall
هَرَبَ هَرَبَ	بَلَغَ بَلَغَ	ضَعُفَ ضَعُفَ	سَكَتَ سَكَتَ	نَدِمَ نَدِمَ
(6) haraba to escape	bala'a to swallow	ḍa'ufa to be weak	sakata to be silent	nadima to regret
رَسَمَ رَسَمَ	شَهَرَ شَهَرَ	حَلَفَ حَلَفَ	رَكَضَ رَكَضَ	خَلَطَ خَلَطَ
(7) rasama to draw	šahara to make famous	ḥalafa to swear	rakaḍa to run	ḥalaṭa to mix
طَبَعَ طَبَعَ	فَهِمَ فَهِمَ	عَرَضَ عَرَضَ	صَرَخَ صَرَخَ	وَزَنَ وَزَنَ
(8) ṭaba'a to print	fahima to understand	ʿaraḍa to exhibit	ṣaraḥa to scream	wazana to weigh

## Write in Arabic:

(9) watīqa to trust	baḥata to search	baḥila to be stingy	kasila to be lazy	tarakahu he left him
(10) ḡaḍiba to be angry	ḡamaʿa to collect	mariḍa to become ill	našara to publish	faqada to lose
(11) naḡaḥa to succeed	saḡada to bow	tabiʿa to follow	ḡaraʿa to swallow	daḡata to press
(12) waṣala to arrive	raḡaʿa to return	labisa to dress	ḥasaba to calculate	waʿada to promise
(13) ṭarada to dismiss	raḡama to force	salima to be safe	našiqa to sniff	waḍaʿa to put down
(14) ḡariqa to sink	barama to turn	haḡama to attack	rahima to be merciful	šahida to witness
(15) badala to change	taʿisa to be miserable	fasada to be rotten	zaraʿa to plant	ʿaṭiba to be destroyed
(16) ṭabata to be firm	talafa to destroy	barada to be cold	dabaḡa to tan	zaʿila to be angry
(17) madaḡa to chew	nabata to grow (plants)	hatafa to shout	zaḥafa to creep	baraʿa to be skilful
(18) šaʿuba to be difficult	mazaḥa to joke	ḡadara to betray	baraqa to flash	zaʿama to pretend
(19) rakiba to ride	ṭaqaba to drill	zaliqa to glide	daḡira to be bored	zalaṭa to swallow

## Chapter 5

# *Sukūn, šaddah, noun cases and nunation as indefinite form*

### 5.1 Sukūn: ْ

A small circle written above a consonant indicates the absence of a vowel, e.g.

هُمْ hum, they	مِنْ min, from	تَحْتَ taḥta, under
لَوْ law, if	كَيْ kay, in order to	كَيْفَ kayfa, how

### 5.2 Šaddah: ّ (doubling of a consonant)

- (a) When a consonant occurs twice without a vowel in between, the consonant is written only once but with the sign šaddah above and the pronunciation is also doubled, e.g.

عَلَّمَ ʿallama, to teach      جَرَّبَ ḡarraba, to try      عَدَّ ʿadda, to count

- (b) When kasrah ِ /i/ appears together with šaddah ّ, the kasrah is usually placed above the consonant but under the šaddah, e.g.

جَرَّبَ ḡarrib, try!      عَلَّمَ ʿallim, teach!

### 5.3 Noun cases

Case inflection is called إِعْرَابُ الْأَسْمِ ʿiṣrābu l-ismi in Arabic. Arabic nouns and adjectives have three cases. For the most part they



are indicated by adding a vowel to the last consonant, and they are called:

Nominative:	مَرْفُوعٌ marfū‘un (takes the vowel <b>ḍammah</b> )
Accusative:	مَنْصُوبٌ manṣūbun (takes the vowel <b>fatḥah</b> )
Genitive:	مَجْرُورٌ mağrūrūn (takes the vowel <b>kasrah</b> )

(There is more about cases in later chapters.)

#### 5.4 Nunation as indefinite form

Nouns and adjectives are generally indicated as indefinite forms, **النَّكِرَةُ** ‘an-nakiratu, by doubling the final vowel sign and pronouncing them with a final /...n/. The final vowel itself does not, however, become long in spite of the double vowel sign. This process of making a noun or adjective indefinite is called **تَنْوِينٌ** tanwīn in Arabic and nunation in English. The indefinite forms of the three different cases are:

Nominative indef.: The word ends with a double **ḍammah**:

— or — /...un/ مَلِكٌ malikun, a king

Accusative indef.: The word ends with a double **fatḥah** and often an extra ‘alif | which is *not pronounced* as a long vowel ā:

— /...an/ مَلِكًا malikan, a king (object)

Genitive indef.: The word ends with a double **kasrah**:

— /...in/ مَلِكٍ malikin, a king’s, of a king

Note a: The form of the double **ḍammah** — is the commonest of the two alternatives and will be used in this book.

Note b: In spoken Arabic the use of nunation, i.e. /...un/, /...an/ and /...in/ in nouns, is rare.

#### Exercises

Read and practise your handwriting:

(1)	دَحَنَ dahhana to smoke	كَلْبًا kalban dog	وَلَدًا waladan boy	بَحْرٌ baḥrun sea	جَرَّ ğarra to draw
(2)	عَيَّنَ ‘ayyana to appoint	قَوْمٌ qawmun people	مُحَمَّدٌ muḥammadun Muhammad	مُعَلِّمًا mu‘alliman teacher	نَهْرٌ nahrin river
(3)	ثَوْبًا tawban dress	يَوْمًا yawman day	مَطَرٌ maṭarin rain	خَرْبَشَ ḥarbaša to scratch	رَمِيًّا ramyan shooting
(4)	عَلَّمَ ‘allama to teach	عَوْنٌ ‘awnun help	حَرْبٌ ḥarbun war	هِيَ hiya she	هُوَ huwa he
(5)	عَلَمًا ‘alman flag	قَلَمٌ qalamun pen	حَرَكٌ ḥarikin lively	وَطَنٌ waṭanun homeland	نَحْنُ naḥnu we
(6)	رَجُلٌ rağulin man	عَمَلٌ ‘amalun work	جَبَلٌ ğabalin mountain	شَرَفٌ šaraḥin honour	عَرَبِيٌّ ‘arabiyyun Arab
(7)	قَمَرٌ qamarin moon	شَمْسٌ šamsun sun	قَصْرٌ qaşrin castle	سَيِّدٌ sayyidin lord, Mr	بَطْنٌ baṭnun belly
(8)	رَمْلٌ ramlun sand	غَرْبٌ ğarbin west	شَرْقٌ šarqun east	دَيْنٌ daynun debt	نَفْسٌ nafsin soul
(9)	شُغْلٌ şuglin work	حُكْمًا ḥukman rule	عُذْرٌ ‘udrun excuse	لَوْنًا lawnan colour	خُبْرًا ḥubzan bread
(10)	شَيْخًا šayḥan old man	سَيْفٌ sayḥin sword	قِسْمٌ qismun part	جَمَلٌ ğamalun camel	عِلْمٌ ‘ilmun knowledge

## Write in Arabic:

Remember: The words below with endings /...un/, /...an/ and /...in/ should be written with a double vowel (and an extra ʾalif | if the ending is /...an/ ), as mentioned above, e.g. **مَلِكًا** malikan, 'a king'.

(11) raḥḥala to deport	baḥḥa to be hoarse	ḥassa to feel	zuhdan asceticism	ḥarraka to move
(12) muḥaddirun anaesthetic	maḍhabiyyun sectarian	wakkala to authorize	ḥasadan envy	raddada to repeat
(13) šahran month	ḥaḡalun shyness	šabba to pour	buʿdun distance	ḥaṭṭa to put
(14) ḥarraba to destroy	qaṭaʿa to cut	raḡḡaʿa to return	šabba to grow up	mutaḥarrirun emancipated
(15) ḥamran wine	ḥayawiyyin lively	šahriyyan monthly	bawwaba to classify	qarnin horn
(16) zawḡan husband	ballaḡa to inform	radda to return	šahiyyan tasty	raḡʿiyyin reactionary
(17) bawwala to urinate	rabbun lord	šaḥḡama to grease	šaḡḡaʿa to encourage	ḡanna to think
(18) šukran thanks	šaʿʿala to light	ʿabdan slave	ṭabʿan naturally	marḡaban hello
(19) šaḥḡa to be healthy	muḡarribin saboteur	ḡaḡḡan fortune	qarrara to decide	šawwaqa to desire

## Chapter 6

# Long vowels, ʾalif maqṣūrah, dagger or miniature ʾalif, word stress and syllable structure

**6.1** The three short vowels,  $\text{—} /a/$ ,  $\text{—} /u/$ , and  $\text{—} /i/$ , also have long variants. They are written by adding one of the following three letters after the short vowel signs. These letters are called in Arabic حُرُوفُ الْمَدِّ *hurūfu l-maddi* ‘letters of prolongation’:

ʾalif ا, which is related to **fathah**  $\text{—} /a/$

wāw و, which is related to **ḍammah**  $\text{—} /u/$

yāʾ ي, which is related to **kasrah**  $\text{—} /i/$

### Short vowels      Long vowels

...َ /ba/      بَا /bā/, e.g. بَابٌ bābun, door

...ُ /bu/      بُو /bū/, e.g. نُورٌ nūrun, light

...ِ /bi/      بِي /bī/, e.g. دِينٌ dīnun, religion

Note: In some books long vowels are transliterated as double vowels. Here we use the macron above the vowel to indicate length.

**6.2** It should be noted that the combination of the letter **lām** ...ل followed by ʾalif ل... is called **lām-ʾalif** and written as لَآ or لَآ... /lā/ (not as لِآ). Also, the **lām-ʾalif** لَآ follows the rule of ʾalif (1) ل..., which means that it cannot be connected to the following letter (to the left), e.g.

سَلَامٌ salāmun, peace      لَامٌ lāma, to blame      حَلًّا ḥallan, a solution

### 6.3 ʾAlif maqṣūrah

The long vowel /ā/ at the end of a word can be written with ʾalif ٱ... or, in some words, with yāʾ, but without dots ٱى... That yāʾ is then called ٱَلْفُ مَقْصُورَةٌ ʾalif maqṣūrah, e.g.

ٱَلَى ʾalā, on      رَوَى rawā, to tell      رَمَى ramā, to throw

Note: Certain rules explained in later chapters govern which one of the two ʾalifs is to be used in a word.

### 6.4 Dagger or miniature ʾalif

In some common words the long vowel /ā/ is written with a miniature ʾalif, also called dagger ʾalif. As the name suggests, this is a small vertical stroke ٱ placed above the consonant, replacing the ordinary full ʾalif (ا), e.g.

هَذَا (not: هَذَا) ٱ

hādā, this

لَآكِنَّ (not: لَآكِنَّ) ٱ

lākinna, but

ذَلِكَ (not: ذَلِكَ) ٱ

dālika, that

### 6.5 Word stress and syllable structure

Surprisingly enough, the Arabic grammarians did not deal with the position of stress (dynamic accent) in Arabic words. Nevertheless almost all Arabic words must be stressed on one of their syllables, which may be short or long. The stress appears as an increase in vocal intensity as well as a raising of the pitch of voice.

The following general rules are mainly based on the methods of pronunciation employed by the reciters of the Quran. In some cases there are variations between different traditions, and the native dialect of the speaker may also influence the pronunciation.

Syllables are divided into short and long. A short syllable consists of a consonant plus a short vowel (CV), whereas a long syllable consists of: (1) a consonant plus a long vowel (CṪ), (2) a consonant plus a short vowel plus a consonant (CVC), or (3) a consonant plus a long vowel

plus a consonant (CVC̣). No syllable can start with more than one consonant.

- 1a) The stress falls on the first long syllable counting from the end of the word. However, the final syllable cannot itself carry the stress, except when the word has only one syllable, e.g. yak-tu-**bū**-na, qal-bun, ʾuq-tu-lū, ka-**tab**-tum, ka-tab-**tun**-na, mam-la-ka-tun, **dū**. (The hyphens here indicate syllable not morpheme junctures.)
- 1b) Another tradition holds that if the first long syllable is the fourth syllable counting from the end or any syllable before that syllable, then the third syllable counting from the end receives the stress, e.g. mam-**la**-ka-tun.
- 2) If there is no long syllable or if only the last syllable is long, the first syllable receives the stress, e.g. ka-ta-ba, qa-ta-lū, sa-ma-ka-tun, sa-ma-ka-tu-hu-mā. According to another tradition, in these cases the stress cannot be retracted to an earlier position than the third syllable counting from the end. E.g. sa-**ma**-ka-tun, sa-ma-ka-tu-hu-mā.
- 3) The stress cannot normally fall on the definite article ʾal- or a prefixed preposition or conjunction, e.g. ʾal-ya-du, ka-**dā**, wa-ra-mat.

Note: The final short vowel or final syllable of certain word endings to be dealt with later tend to be left out in pronunciation, especially in pausa (at the end of a sentence). Yet the given stress rules still apply in most cases, if you bear in mind that the final vowel or syllable has been lost. E.g. maf-**hūm**(-un), **mad**-ra-sa(-tun), sa-ma-ka(-tun), lub-**nā**-nī (lub-nā-niy-yun).

## Exercises

Read and practise your handwriting:

حُرُوفٌ	سَفِيرٌ	كَرِيمٌ	رَمَى	حِمَارًا
(I) ḥurūfun	safīrin	karīmun	ramā	ḥimāran
letters	ambassador	generous	to throw	donkey

Long vowels, ʾalif maqṣūrah, dagger ʾalif, word stress

Long  
vowels, ʾalif  
maqṣūrah,  
dagger ʾalif,  
word stress

حَزِينٌ	تَاجِرٌ	وَاسِعًا	هَذِهِ	حَالًا
(2) ḥazīnun	tāḡirin	wāsiʿan	hāḍihi	hālan
sad	merchant	wide	this (f.)	immediately
حَيٌّ	لَمَّا	فِي	رَوَى	جَدِيدًا
(3) ḥayyun	lammā	fī	rawā	ḡadīdan
living	when	in	to tell	new
رُوحٌ	صُوفًا	جَرَى	خَبَّازًا	هُنَاكَ
(4) rūḥun	ṣūfan	ḡarā	ḥabbāzan	hunāka
soul, spirit	wool	to run	baker	there
قَانُونٌ	خَيَّاطًا	حَدَّادٌ	قَرِيبًا	بَنَى
(5) qānūnun	ḥayyāṭan	ḥaddādin	qarīban	banā
law	tailor	blacksmith	near	to build

Read, practise your handwriting and transliterate:

مِصْرِيٌّ	حَمَّالًا	سَمِينٌ	زُجَاجٌ	سَحَابًا
(6) Egyptian	porter	fat	glass	clouds
طَرِيقٌ	سُوقٌ	سِكِّينٌ	بَكَى	دَجَاجًا
(7) road	marketplace	knife	to cry	poultry
دُرُوسٌ	عُصْفُورٌ	كِلَابًا	زَيْتُونٌ	كَلَامًا
(8) lessons	bird	dogs	olives	talk
ضُيُوفٌ	خِنْزِيرًا	فَلَاحًا	يَابِسٌ	وَالِدٌ
(9) guests	pig	peasant	dry	father
رِيحٌ	سَعَى	جَاهِلٌ	عِلْمِيٌّ	غَزَالًا
(10) wind	to strive	ignorant	scientific	gazelle
وَزِيرٌ	غَرِيبًا	عَجُوزٌ	عَرَبِيٌّ	شَرَابٌ
(11) minister	strange	old	Arab	drink
ضَعِيفٌ	لَطِيفٌ	بِلَادًا	مَشْهُورٌ	حَالًا
(12) weak	kind, gentle	countries	famous	immediately

Long vowels, ʾalif maqṣūrah, dagger ʾalif, word stress

حَلَالًا	عَادِلًا	دَنَا	نَزِيهًا	نَبِيهًا
(13) permitted	just	to come near	honest	smart
سَلَامًا	نَظِيفًا	كُرْسِيًا	لَحَامًا	مِيَاهًا
(14) peace	clean	chair	butcher	waters
سُورِيَا	ذَلِكَ	سِيَاسِيًا	صُنْدُوقًا	ذَابَ
(15) Syria	that	politician	box	to melt

### Write in Arabic:

Note: The words below all have the ordinary ʾalif (ا) and not the ʾalif maqṣūrah (آ) or the dagger ʾalif (إ). This is to avoid misunderstandings at this stage.

(16) bārīsu	sūriyyā	ʿādīlan	hubūṭin	ṣiyāmūn
Paris	Syria	just	lowering	fasting
(17) bāšā	wāḡiban	ḡāsūsan	ḍurūfun	ḥirriḡan
pasha	duty	spy	circumstances	graduate
(18) baḥḥārun	ṣawwānin	ḍalāmūn	mustašārin	ʿabīdan
sailor	flint	darkness	adviser	slaves
(19) baḥīlan	suʿālan	muʿaddātun	manqūšin	nahā
stingy	cough	equipment	engraved	to forbid
(20) ḥamran	muhāḡirun	ṣiyāḡin	hāḡara	ḍubbāṭun
wine	emigrant	shouting	to emigrate	officers
(21) zawḡan	ʿāman	minšārun	zayyātun	nāṭūrun
husband	year	saw	oil-seller	guard
(22) badawīyyin	taʿāwunin	ḡadīrin	fawāriqu	ḥuršūfun
Bedouin	co-operation	pool	differences	artichoke
(23) bārāza	zāra	ʿaḍīmun	faransiyyun	tazawwaḡa
to duel	to visit	great	Frenchman	to marry
(24) ʿirāqiyyun	ḡazzānan	maḡṣūšin	zawāriqu	ḡarṭūšan
Iraqi	reservoir	special	boats	bullets



## Chapter 7

# *Hamzah (hamzatu l-qatʿi) and the maddah sign*

**7.1** Hamzah or hamzatu l-qatʿi, هَمْزَةُ الْقَطْعِ, means the cutting or disjunctive **hamzah**. **Hamzah** is considered to represent the first letter of the alphabet and it has a full consonantal value like other consonants. (Arabic grammarians refer to ʾalif as the ʾalif **hamzah**.)

The sign of **hamzah** was added to the Arabic script at a rather late stage. Therefore **hamzah** does not have a real independent form comparable to the other consonant letters. **Hamzah** is written with the special sign ء, which is transliterated as /ʔ/.

**7.2** The sound of **hamzah** exists in European languages in speech but is not represented in writing. In Arabic it is both heard and written. Phonetically it is a glottal stop, pronounced as a catch in the throat by holding one's breath and suddenly releasing it. This sound occurs as follows in some other languages:

In Cockney English 'little bottle' is pronounced as /liʔl boʔl/, i.e. with two glottal stops.

In German, **beobachten** 'to consider', is pronounced as /beʔobachten/.

**Vereisen**, 'to freeze, be frozen', is pronounced as /ferʔaizen/, but the word **verreisen**, meaning 'to travel away' has no glottal stop. **Iss auch ein Ei!** 'Eat also an egg!', is pronounced as /ʔiss ʔauch ʔain ʔAi!/.

Note: **Hamzah** ء /ʔ/ should not be confused with the completely different letter ʿayn ع /ʕ/ in either pronunciation or transliteration.

**7.3** Hamzah is used frequently, but the rules for writing it are quite complicated and are therefore dealt with in more detail in chapter 20.

**7.4** Since hamzah does not have a regular independent form, it is mainly written on the letters ا, و, and ي (without dots), and these three letters are called *seats* or *chairs* for the hamzah.

### **7.5** Some basic rules for writing hamzah

The initial glottal stop hamzah /ʔ/ is written above or below the letter ʔalif ا and is pronounced before the vowel, according to the following rules.

- (a) **Hamzah** together with **fathah** are written above the ʔalif: ʔ /ʔa/, e.g.

أَكْلٌ

ʔaklun, food

أَصْلٌ

ʔaʕlun, origin

أَرْضٌ

ʔarḍun, earth, ground

- (b) **Hamzah** together with **ḍammah** are written above the ʔalif: ʔ /ʔu/, e.g.

أُخْتُ

ʔuḥṭun, sister

أُمُّ

ʔummun, mother

أُفُقٌ

ʔufuqun, horizon

- (c) **Hamzah** together with **kasrah** are both written under the ʔalif: ʔ /ʔi/, e.g.

إِصْبَعٌ

ʔiṣbaʕun, finger

إِنَّ

ʔinna, that, indeed

إِذَا

ʔiḍa, if, when

- (d) **Hamzah** on ʔalif in the middle of the word, e.g.

سَأَلَ

saʔala, to ask

رَأَى

raʔyun, opinion

رَأْسٌ

raʔsun, head

- (e) **Hamzah** on ʔalif at the end of the word, e.g.

نَبَأٌ

nabaʔun, news

قَرَأَ

qaraʔa, to read

بَدَأَ

badaʔa, to start, to begin

## 7.6 The maddah sign

The **maddah** sign مَدَّة is a long slanting or curved superscript line representing the ʾalif, which is written above another ʾalif to signify the lengthening of /a/ as /ā/. It is used when an ʾalif which has **hamzah** and **fathah** (أ) is followed by another ʾalif (إ). The ʾalif, **hamzah** and **fathah** are all omitted, and only one ʾalif is written with the sign **maddah** above it as آ (for: إ), which is pronounced as /ā/. This is to avoid having to write the ʾalif twice, e.g.

الْقُرْآنُ (for: الْقُرْآنُ)

ʾal-qurʾānu, the Quran

رَأَاهُ (for: رَأَاهُ)

raʾā-hu, he saw him/it

When an ʾalif having **hamzah** and **fathah** آ is followed by another ʾalif with **hamzah** and **sukūn** (أ), only one ʾalif is written with **maddah** above it آ (for: آ), which is also pronounced /ā/. In this way one avoids having to write two glottal stops in one syllable, e.g.

أَمَّنَ (for: أَمَّنَ)

ʾāmana, to believe

أَنَسَ (for: أَنَسَ)

ʾānasa, to be amused

## Exercises

Read and practise your handwriting:

تَارُ	إِمَامُ	آخَرُ	أَخْبَارُ	أُمّهَاتُ
(1) taʾrun	ʾimāmun	ʾāhara	ʾaḥbārūn	ʾummahātun
revenge	prayer leader	another	news (pl.)	mothers
أَنْتَ	مَبْدَأُ	مَلَانُ	أُذُنُ	إِبْطُ
(2) ʾanta	mabdaʾun	malʾānu	ʾuḍunūn	ʾibṭun
you (m.)	principle	full	ear	armpit
أَبُ	إِنْتَاغُ	آلُ	بَاسًا	إِيجَارُ
(3) ʾābu	ʾintāḡun	ʾāla	baʾsan	ʾiḡārūn
August	production	to return	harm	rent

(4)	إِبِلٌ ‘iblun camels	أَلَمَ ‘alamun pain	إِمْشِ! ‘imši go!	أَيْنَ ‘ayna where?	إِنْسَانٌ ‘insānun human being
(5)	أَمِينٌ ‘amīnun faithful	إِثْمٌ ‘iṭmun sin	أَبَادٌ ‘ābādun endless	مُسْتَأْجِرٌ musta‘ğirun renter	إِبَانٌ ‘ibbāna during
(6)	إِبْدَاعٌ ‘ibdā‘un creation	أُورُوبِيٌّ ‘ūrūbbiyyun European	أكْبَرُ ‘akbaru bigger	أَجْنَبِيٌّ ‘ağnabiyyun foreigner	أُسْبُوعٌ ‘usbū‘un week
(7)	مُتَأَسِّفٌ muta‘assifun sorry	أَسْرَ ‘asara to capture	أَمَّا ‘ammā but	إِذْنٌ ‘idnun permission	فَأَرْ fa‘run mouse
(8)	إِذَانٌ ‘idānun proclamation tube	أَنْبُوبٌ ‘unbūbun insistence	زَارَ za‘ara to roar	أَلْمَانِيَا ‘almāniyā Germany	إِرْثٌ ‘irtun heritage

## Write in Arabic:

(9)	nabba‘a to advise	ta‘rīḥun dating	‘abyaḍu white	‘ilzāmiyyun compulsory	malğā‘un shelter
(10)	maḥba‘un hiding place	‘arğa‘a to postpone	ša‘nun matter	‘ašarra to insist	‘iḥmarra to turn red, blush
(11)	‘arraḥa to date	‘antum you (m.pl.)	‘anā I	‘islāmun Islam	waka‘a to lean
(12)	‘i‘lānun announcement	ṭara‘a to happen	‘ābu August	‘a‘raba to express	‘azraq blue
(13)	‘idrābun strike	‘aḥun brother	‘ibrīqun pot, jug	‘abadan never	‘ufuqun horizon
(14)	‘ustūlun fleet	‘ilḥāḥun insistence	‘arnabun rabbit	‘imdādun help	‘iğbāriyyun compulsory

Hamzah  
(hamzatu  
l-qatʿi) and  
the maddah  
sign

(15)	ʾayḍan also	ʾaswadu black	ʾusūdun lions	ʾīrānī Iranian	ʾustāḍun professor
(16)	ʾummiyyun illiterate	ʾaʿraḡu lame	ʾaṣfaru yellow	ʾususun foundations	ʾaḥmaqu foolish
(17)	ʾiʿlāmūn information	ʾaṣlaʿu bald	maʾmūrūn official	mutaʾanniqun elegant	muttakiʾun leaning

## Chapter 8

# Definite article ...الْـ...<sup>اَ</sup>al..., nominal sentences, verbal sentences, word order and adjectives

**8.1** The definite article ...الْـ...<sup>اَ</sup>al... is the only definite article in Arabic. It is used for all noun cases, genders and numbers by attaching it to the beginning of a noun or adjective. There is no indefinite article, but only an indefinite form, which has already been covered in chapter 5.

Note: Concerning writing **hamzah** over the **ʾalif** (أ) in the definite article, see the final note in chapter 9.

**8.2** When the indefinite form becomes definite, it loses its nunation /...n/, and only one vowel is written on or under the final consonant, e.g.

	<i>Indefinite</i>	<i>Definite</i>
Nominative:	بَيْتٌ baytun, a house	الْبَيْتُ ʾal-baytu, the house
Accusative:	بَيْتًا baytan, a house	الْبَيْتَ ʾal-bayta, the house
Genitive:	بَيْتٍ baytin, of a house	الْبَيْتِ ʾal-bayti, of the house

**8.3** The basic functions of the three noun cases are as follows:

- The nominative case is used for the subject and predicate noun or adjective.
- The accusative case is used for the direct object, predicative complement in verbal sentences, and for most adverbs.

- The genitive case is used for expressing possession (explained in chapter 12) and after prepositions.

Note: Often the case endings are not pronounced, except for the indefinite accusative ending **-an** in adverbs, e.g. شُكْرًا šukran ‘thank you!’.

**8.4** The definite article ...الـ al- is used more frequently in Arabic than in English. One of the reasons for this is that nouns referring to abstract things, whole collectives and generic terms, generally take the definite article, e.g.

الْعِلْمُ al-‘ilmu, science

الْكِلَابُ حَيَوَانَاتٌ al-kilābu ḥayawānātun. Dogs are animals.

#### **8.5 Nominal and verbal sentences**

There are two types of Arabic sentence: nominal sentences جُمْلَةٌ اِسْمِيَّةٌ ġumlatun ismiyyatun, and verbal sentences جُمْلَةٌ فِعْلِيَّةٌ ġumlatun fi‘liyyatun.

**8.6** A nominal sentence does not contain a verb and consists of two components: subject and predicate. The subject is usually a noun (phrase) or pronoun in the nominative case. The predicate may be a noun (phrase), pronoun, an indefinite adjective, or an adverb of place or time. A nominal sentence refers to the present tense and *does not require* the copula *to be*, e.g.

الْقِطُّ مَرِيضٌ al-qिटṭu marīḍun. The cat (is) ill.

أَنَا طَالِبٌ anā ṭālibun. I (am) a student.

الْوَلَدُ هُنَاكَ al-waladu hunāka. The boy (is) there.

هُمْ عَمَالٌ hum ‘ummālun. They (are) workers.

## 8.7 Verbal sentence and word order

A verbal sentence contains a verb, and has the following basic word order:

verb + subject + object or complement

The subject is normally in the nominative case. The direct object, which may occur only with transitive verbs, is in the accusative case.

خَرَجَ طَالِبٌ ḥaraġa (verb) ṭālibun (subject).

A student went out.

أَكَلَ كَلْبٌ خُبْزًا ʾakala (verb) kalbun (subject) ḥubzan (object).

A dog ate bread.

Remember: If the subject or object is a personal pronoun, it is usually left out, because the verb is conjugated for the person, gender and number of the subject and pronominal object (see chapter 15).

## 8.8 Adjectives

An adjective normally follows the noun it qualifies and agrees with it in gender, number and case, except when the noun refers to non-humans, i.e. animals and things.

When the adjective functions as predicate in a nominal sentence (predicative construction), it is always indefinite, even when the subject is definite:

الْمَتْحَفُ جَمِيلٌ al-maṭḥafu ġamīlun. The museum (is) beautiful/nice.

الْبَيْتُ وَاسِعٌ al-baytu wāsiʿun. The house (is) large.

When the adjective functions as a modifier of a noun (attributive construction), it also agrees with the head noun in terms of definiteness. In other words, if the head noun is definite, the adjective also takes the definite article, whereas if the head noun is indefinite, the adjective is also indefinite.



الْبَيْتُ الْوَاسِعُ 'al-baytu l-wāsi'u, the large house

بَيْتٌ وَاسِعٌ baytun wāsi'un, a large house OR A house is large.

Note a: The 'alif l of the definite article in الْوَاسِعُ ... l-wāsi'u in the first of the two sentences above is elided in pronunciation after a vowel (discussed in chapter 9 dealing with waṣlah).

Note b: There is no formal difference between the predicative and attributive construction of an adjective when the head noun is indefinite (compare the translations of the second sentence in the above pair).

Note c: Again, when the combination of the letter ... ل /l/ followed by 'alif l is written as لا, or لا.. /lā/, the same principle is applied as when ... ل /l/ is followed by 'alif with hamzatu l-qat'i لْ, i.e. لْ /l... ' / (refer to chapter 6).

الْأُمُّ 'al-'ummu, the mother

الْأَمَلُ 'al-'amalu, the hope

الْأَمِيرُ 'al-'amīru, the commander,  
the prince

الْأُخْتُ 'al-'uḥtu, the sister

## Exercises

### Practise your reading:

الْقَلَمُ طَوِيلٌ<sup>2</sup>

(1) 'al-qalamu ṭawīlun.

<sup>1</sup>The pen (is) <sup>2</sup>long.

الْمَطْعَمُ وَاسِعٌ<sup>2</sup>

(2) 'al-maṭ'amu wāsi'un.

<sup>1</sup>The restaurant (is) <sup>2</sup>large.

أَنْتَ طَالِبٌ عَاقِلٌ<sup>2</sup>

(3) 'anta ṭālibun 'āqilun.

You (m.) (are) <sup>2</sup>a reasonable <sup>1</sup>student.

أَيْنَ هِيَ / هُوَ<sup>1</sup>

(4) 'ayna hiya / huwa.

<sup>1</sup>Where (is) she/he?

هِيَ هُنَاكَ.

- (5) hiya hunāka.

She (is) <sup>1</sup>there.

هُوَ كَاتِبٌ مَشْهُورٌ.

- (6) huwa kātibun mašhūrun.

He (is) <sup>1</sup>a famous writer.

الْأَقَارِبُ فِي أَلْمَانِيَا.

- (7) ḏal-ḏaqāribu fī ḏalmānyā.

<sup>1</sup>The relatives (are) in Germany.

هُوَ طَبِيبٌ شَاطِرٌ.

- (8) huwa ṭabībun šāṭirun.

He (is) <sup>2</sup>a skilful <sup>1</sup>physician.

الْكَلْبُ أَمِينٌ.

- (9) ḏal-kalbu ḏamīnun.

The dog (is) <sup>1</sup>faithful.

الْأَكْلُ طَيِّبٌ.

- (10) ḏal-ḏaklu ṭayyibun.

The food (is) <sup>1</sup>delicious, good.

الْمُدِيرُ مَكْرُوهٌ.

- (11) ḏal-mudīru makrūhun.

The director (is) <sup>1</sup>hated.

نَعَمْ، هُوَ مَشْغُولٌ.

- (12) na'am, huwa mašgūlun.

<sup>1</sup>Yes, he (is) <sup>2</sup>busy.

الْعُمْرُ قَصِيرٌ.

- (13) ḏal-umru qaṣīrun.

<sup>1</sup>(The) life (is) <sup>2</sup>short.

أَنَا أَسَفٌ.

- (14) ḏanā ḏāsifun.

I (am) <sup>1</sup>sorry.

الْكَاتِبُ <sup>١</sup>مَحْبُوبٌ.

- (15) <sup>١</sup>al-kātibu maḥbūbun.  
The writer (is) <sup>١</sup>popular (beloved).

الْأُسْتَاذُ <sup>١</sup>هَـنَا.

- (16) <sup>١</sup>al-<sup>٢</sup>ustāḍu hunā.  
The professor (is) <sup>١</sup>here.

الْوَزِيرُ <sup>١</sup>مَرِيضٌ.

- (17) <sup>١</sup>al-wazīru marīḍun.  
The minister (is) <sup>١</sup>ill.

الْمَكْتَبُ <sup>١</sup>قَرِيبٌ.

- (18) <sup>١</sup>al-maktabu qarībun.  
The office (is) <sup>١</sup>nearby.

الْمَطَارُ <sup>١</sup>قَدِيمٌ.

- (19) <sup>١</sup>al-maṭāru qadīmun.  
<sup>١</sup>The airport ( is) old.

الْقَمِيصُ <sup>١</sup>وَسِخٌ.

- (20) <sup>١</sup>al-qamīṣu wasiḥun.  
<sup>١</sup>The shirt (is) dirty.

الْفَنجَانُ <sup>١</sup>نَظِيفٌ.

- (21) <sup>١</sup>al-fiṅḡānu naḍīfun.  
The cup (is) <sup>١</sup>clean.

رَمَى <sup>١</sup>تَلْمِيذٌ <sup>٢</sup>قَلَمًا <sup>٣</sup>مَكْسُورًا.

- (22) ramā tilmīḍun qalaman maksūran.  
A pupil <sup>١</sup>threw (away) <sup>٣</sup>a broken <sup>٢</sup>pen.

شَهْرٌ <sup>٢</sup>حَارٌّ.

- (23) šahrūn ḥārrun  
<sup>٢</sup>a hot <sup>١</sup>month

أَتَى <sup>١</sup>طَالِبٌ <sup>٢</sup>جَدِيدٌ.

- (24) <sup>١</sup>atā ṭālibun ḡadīdun.  
<sup>٢</sup>A new student <sup>١</sup>has come.

هَذَا أَمْرٌ صَعْبٌ.

- (25) hādā ʾamrun ṣaʿbun.  
This (is) <sup>2</sup>a difficult <sup>1</sup>matter.

الْمَطَارُ بَعِيدٌ.

- (26) ʾal-maṭāru baʿīdun.  
<sup>1</sup>The airport (is) far away.

هَذَا مَسْمُوحٌ لَكِنَّ ذَلِكَ مَمْنُوعٌ.

- (27) hādā masmūḥun lākin ḍālika mamnūʿun.  
This (is) <sup>1</sup>allowed <sup>2</sup>but that (is) <sup>3</sup>forbidden/prohibited.

شَرِبَ طِفْلٌ حَلِيبًا بَارِدًا.

- (28) šariba ṭiflun ḥalīban bāridan.  
<sup>1</sup>A child drank <sup>3</sup>cold <sup>2</sup>milk.

بَنَى مُهَنْدِسٌ جِسْرًا جَمِيلًا.

- (29) banā muhandisun ġisran ġamīlan.  
<sup>2</sup>An engineer <sup>1</sup>built a beautiful <sup>3</sup>bridge.

زَارَ طَبِيبٌ شَخْصًا مَرِيضًا.

- (30) zāra ṭabībun šaḥṣan marīḍan.  
A physician <sup>1</sup>visited a <sup>3</sup>sick <sup>2</sup>person (patient).

نَشَرَ صِحَافِيٌّ مَقَالًا طَوِيلًا.

- (31) našara ṣiḥāfiyyun maqālan ṭawīlan.  
<sup>2</sup>A journalist <sup>1</sup>published a long <sup>3</sup>article.

أَنَا مِنْ سُورِيَا.

- (32) ʾanā min sūriyyā.  
I (am) from Syria.

الْأَنْدَلُسُ فِي إِسْبَانِيَا.

- (33) ʾal-ʾandalusu fī ʾisbānyā.  
Andalusia (is) in Spain.

### **Translate into Arabic:**

As mentioned in the Preface, the words used in the English exercises in all chapters are taken from the Arabic exercises of the same chapter.

- (1) The airport (is) dirty.
- (2) He (is) a busy engineer.
- (3) He (is) popular.
- (4) The director (is) busy.
- (5) Yes, he (is) short.
- (6) (The) life (is) long.
- (7) This (is) forbidden.
- (8) The shirt (is) beautiful.
- (9) A new month
- (10) The airport (is) nearby.
- (11) This (is) allowed.
- (12) The restaurant (is) famous.
- (13) The relatives (are) in Syria.
- (14) The food (is) here.
- (15) The pen (is) there.
- (16) Where (am) I?
- (17) The professor (is) sorry.
- (18) The journalist (is) busy.
- (19) The dog (is) ill.
- (20) The shirt (is) clean.
- (21) The minister (is) from Syria.
- (22) The office (is) old.
- (23) He (is) new.

## Chapter 9

# Sun and moon letters, hamzatu l-waṣli (waṣlah)

### 9.1 Sun and moon letters

The Arabic consonants are phonetically divided into two major classes called:

sun letters, حُرُوفُ شَمْسِيَّةٍ ḥurūfun šamsiyyatun, assimilating

moon letters, حُرُوفُ قَمَرِيَّةٍ ḥurūfun qamariyyatun, non-assimilating

### 9.2 Sun letters

The sun letters have received their name from the Arabic word for 'sun', شَمْسٌ šamsun, whose first letter, شـ /š/, belongs to the class of assimilating letters.

There are fourteen sun letters. These letters are pronounced with the tongue touching the teeth or front part of the mouth:

ص	ض	ط	ظ	ل	ن	ت	ث	د	ذ	ر	ز	س	ش
ṣ	ḍ	ṭ	ẓ	l	n	t	ṭ	d	ḏ	r	z	s	š

**9.3** When the definite article ...الـ /ʾal.../ is attached to a word which begins with a sun letter, the sound ...لـ /l/ of the definite article is assimilated to the sound of the following sun letter. Although the ...لـ /l/ is not pronounced, it is written as such (without a *sukūn*), but in the transliteration it is omitted. Owing to the assimilation, the first consonant of the word is doubled, which is indicated by a *šaddah* ّ above it.

Sun and  
moon  
letters,  
hamzatu  
l-waṣli  
(waṣlah)

شَمْسُ šamsun, a sun	الشَّمْسُ ʔaš-šamsu, the sun	(not: الشَّمْسُ ʔal-šamsu)
رَجُلُ rağulun, a man	الرَّجُلُ ʔar-rağulu, the man	(not: الرَّجُلُ ʔal-rağulu)

#### 9.4 Moon letters

The other fourteen letters are called moon letters, because the first letter, ...قـ /q/, of the Arabic word for ‘moon’, قَمَرٌ qamarun, represents the class of non-assimilating letters:

ي	و	هـ	م	ك	ق	ف	غ	ع	خ	ح	ج	ب	أ
y	w	h	m	k	q	f	ğ	ʕ	ħ	ḥ	ğ	b	ʔ

9.5 When the definite article ...الـ /ʔal.../ is attached to a word beginning with a moon letter, the lām ...لـ /l.../ of the article is not assimilated and retains its pronunciation, e.g.

قَمَرٌ qamarun, a moon	القَمَرُ ʔal-qamaru, the moon
كِتَابٌ kitābun, a book	الْكِتَابُ ʔal-kitābu, the book

Note: The letters ج /ğ/ and ي /y/ are counted as moon letters (non-assimilating), although they are pronounced with the tongue touching the front part of the mouth, e.g.

الجَبَلُ ʔal-ğabalu, the mountain

#### 9.6 Hamzatu l-waṣli (or waṣlah)

Hamzatu l-waṣli, هَمْزَةُ الْوَصْلِ, also called waṣlah, وَصْلَةٌ, means ‘joining hamzah’. It is a small sign written above the ʔalif (إ), which is not pronounced and appears only at the beginning of a word.

The role of hamzatu l-waṣli (waṣlah) is to connect two words together in one pronunciation without an intervening glottal stop (hamzatu l-qatʕi). It may be compared to the French apostrophe in *l’homme* (instead of *le homme*).

**9.7** When the article ...أَ /ʾal.../ and the nouns in the table below, as well as certain verb forms (see chapter 18) with an initial **hamzatu l-qatʿi** such as أَ /ʾa/ and إ /ʾi/, are preceded by another word or prefix, they lose their initial **hamzatu l-qatʿi** with its vowel. Instead the sign of **hamzatu l-waṣli** (waṣlah) َ is written in their place over the ʾalif, as اُ, e.g.

بَابُ الْبَيْتِ

bābu l-bayti

the door of the house

(not: بَابُ الْبَيْتِ)

bābu ʾal-bayti)

شَرِبَ الْطِفْلُ حَلِيبًا

šariba ṭ-ṭiflu ḥalībān.

The child drank milk.

(not: شَرِبَ الْطِفْلُ ...)

šariba ʾaṭ-ṭiflu ...)

Note a: The above-mentioned word بَابُ /bābu/ does not take the definite article, according to a rule explained in chapter 12.

Note b: In the above word شَرِبَ الْطِفْلُ.. /..ṭ-ṭiflu/ (not: شَرِبَ الْطِفْلُ – ʾal-ṭiflu) the definite article is not pronounced as such at all, because there is a **waṣlah** above the ʾalif and the initial /ṭ/ is a sun letter.

Words with initial **hamzatu l-qatʿi** (إ):

إِبْنُ

ʾibnun

son

إِمْرُؤُ

imruʾun

man

إِمْرَأَةٌ

ʾimraʾatun

woman

إِبْنَةٌ

ʾibnatun

daughter

إِثْنَانِ

ʾitnāni

two (m.)

إِثْنَتَانِ

ʾitnatāni

two (f.)

إِسْمُ

ʾismun

name

إِسْتُ

ʾistun

buttocks

Example:

هَذَا ابْنُ الْمَلِكِ

hādā bnu l-maliki

This is the son of the king.

(not: هَذَا ابْنُ ...)

hādā ʾibnu ...)

Note: The purist grammarians would be alarmed to see the definite article ...أَ /ʾal..., and other words mentioned in the table presented above, written with



hamzatu l-qat'i. Grammarians recommend that only the 'alif be written with a vowel over or under it and without **hamzatu l-qat'i**, although it is fully pronounced at the beginning of a sentence or in isolation. However, most school textbooks throughout the Arab world do write **hamzatu l-qat'i** initially over or under the 'alif (أ, إ). In keeping with the principle of the phonetic rather than historical-etymological way of spelling, the **hamzatu l-qat'i** initially over or under the 'alif will be used in this book also.

## Exercises

### Practise your reading:

أَفْهَمَ الطَّالِبُ<sup>1</sup> الدَّرْسَ<sup>2</sup>.

- (1) fahima ṭ-ṭālibu d-darsa.

The student <sup>1</sup>understood <sup>2</sup>the lesson.

قَرَأَ الْإِمَامُ الْقُرْآنَ.

- (2) qara'a l-ʾimāmu l-qurʾāna.

The imam read the Quran.

الطَّبِيبُ فِي الْمُسْتَشْفَى.

- (3) ʾaṭ-ṭabību fī l-mustašfā.

<sup>1</sup>The physician (is) at the hospital.

كَسَرَ الطَّالِبُ<sup>1</sup> الْقَلَمَ<sup>2</sup>.

- (4) kasara ṭ-ṭālibu l-qalama.

The student <sup>1</sup>broke <sup>2</sup>the pen.

أَشْرَحَ الْأُسْتَاذُ<sup>1</sup> الدَّرْسَ<sup>2</sup>.

- (5) šaraḥa l-ʾustāḍu d-darsa

The professor <sup>1</sup>explained <sup>2</sup>the lesson.

رَسَمَ<sup>1</sup> الْمُهَنْدِسُ<sup>2</sup> جِسْرًا<sup>3</sup> طَوِيلًا<sup>4</sup>.

- (6) rasama l-muhandisu ġisran ṭawīlan.

<sup>2</sup>The engineer <sup>1</sup>drew <sup>4</sup>a long <sup>3</sup>bridge.

اللَّوْحُ<sup>1</sup> الْأَسْوَدُ<sup>2</sup> قَدِيمٌ.

- (7) ʾal-lawḥu l-ʾaswadu qadīmun.

<sup>2</sup>The black <sup>1</sup>board (is) old.

١ أَلْبَنُ مَرِيضٌ.

(8) <sup>2</sup>al-ibnu marīḍun.

<sup>1</sup>The son (is) ill.

١ أَلْفُنْدُقٌ ٢ الْجَدِيدُ جَمِيلٌ.

(9) <sup>2</sup>al-funduqu l-ğadīdu ġamīlun.

<sup>2</sup>The new <sup>1</sup>hotel (is) beautiful.

١ الْمَطْعَمُ الصَّغِيرُ ٢ قَدِيمٌ.

(10) <sup>2</sup>al-maṭʿamu ṣ-ṣaġīru qadīmun.

The small <sup>1</sup>restaurant (is) <sup>2</sup>old.

١ الشَّارِعُ الْقَدِيمُ ٢ مَزْدَحِمٌ.

(11) <sup>2</sup>aṣ-ṣāriʿu l-qadīmu muzdaḥimun.

The old <sup>1</sup>street (is) <sup>2</sup>crowded.

١ أَكَلَ الْوَلَدُ ٢ الطَّعَامَ.

(12) <sup>2</sup>akala l-waladu ṭ-ṭaʿāma.

The boy <sup>1</sup>ate <sup>2</sup>the food.

١ بَنَى الْعَمَالُ الْمَصْنَعَ.

(13) banā l-ʿummālu l-maṣnaʿa.

<sup>2</sup>The workers <sup>1</sup>built the factory.

١ قَرَأَ الطَّالِبُ ٢ الدَّرْسَ الْجَدِيدَ.

(14) qaraʿa ṭ-ṭālibu d-darsa l-ğadīda.

The student <sup>1</sup>read the new <sup>2</sup>lesson.

١ كَتَبَ الْأُسْتَاذُ ٢ الْأِسْمَ.

(15) kataba l-ʾustāḍu l-isma.

The professor <sup>1</sup>wrote <sup>2</sup>the name.

١ اشْتَرَى الْوَزِيرُ الْقَصْرَ.

(16) iṣṭarā l-wazīru l-qaṣra.

<sup>2</sup>The minister <sup>1</sup>bought the palace.

١ قَرَأَ ٢ الْمُوظَّفُ ٣ اسْمًا طَوِيلًا.

(17) qaraʿa l-muwaḍḍafu sman ṭawīlan.

<sup>2</sup>The employee <sup>1</sup>read <sup>3</sup>a long name.

اِشْتَرَى الْاَبُ ۲ اَللَّحْمَ ۱

(18) ʾiṣtarā l-ʾabu l-laḥma.

The father <sup>1</sup>bought <sup>2</sup>the meat.

صَعِدَ الْمُسَافِرُ ۲ الْجَبَلَ ۱

(19) ṣaʿida l-musāfiru l-ğabala.

The traveller <sup>1</sup>climbed <sup>2</sup>the mountain.

دَخَلَ ۱ الزَّبُونُ ۲ الْمَطْعَمَ ۳ ثُمَّ ۴ طَلَبَ ۵ الْاَكْلَ ۱

(20) daḫala z-zabūnu l-maṭʿama tumma ṭalaba l-ʾakla.

<sup>1</sup>The customer entered <sup>2</sup>the restaurant, <sup>3</sup>then <sup>4</sup>he ordered <sup>5</sup>the food.

شَرِبَ ۱ الْمُسَافِرُ ۲ شَايَا ۱

(21) šariba l-musāfiru šāyan.

<sup>1</sup>The traveller drank (some) <sup>2</sup>tea.

نَامَ ۱ الرَّجُلُ ۲ الْمَرِيضَ ۱

(22) nāma r-rağulu l-marīḍu.

The <sup>2</sup>sick man <sup>1</sup>slept.

اَلابْنُ ۱ ذَكِيٌّ ۱

(23) ʾal-ibnu ḍakiyyun.

The son is <sup>1</sup>intelligent.

### Translate into Arabic:

- (1) The pen (is) beautiful.
- (2) The old restaurant (is) crowded.
- (3) The workers ate the meat.
- (4) The sick man entered the restaurant.
- (5) The engineer built the palace.
- (6) The student read the Quran.
- (7) The engineer climbed the mountain.
- (8) The employee (is) at the hospital.
- (9) The workers entered the palace.
- (10) The father read the Quran.

- (11) The bridge (is) old.
- (12) The sick traveller slept.
- (13) The student wrote the name.
- (14) The new customer slept.
- (15) The new professor is intelligent.
- (16) The student (is) ill.

Sun and  
moon  
letters,  
hamzatu  
l-waṣli  
(waṣlah)

## Chapter 10

# Gender

**10.1** There are two genders in Arabic. The term used for gender is **الْجِنْسُ** *al-ğinsu*, which literally means ‘sex, race, kind’.

- (a) Masculine nouns, **الْمُذَكَّرُ** *al-muḏakkaru*, are without special form.
- (b) Feminine nouns, **الْمُؤَنَّثُ** *al-mu’annaṭu*, have several forms as explained below.

### **10.2** *Tā’ marbūṭah*

When the letter **hā’** ه... /h/ (26) is written with two dots above (ة... *ṭe...*), it is pronounced as /t/, exactly like the letter **t** ت /t/ (3). It is then called **tā’ marbūṭah** and occurs only at the end of a word, mostly to indicate the feminine gender of nouns or adjectives.

The most common way to derive feminine nouns and adjectives is by adding the ending **ة... *ṭe...*** /...atun/ to the masculine form, e.g.

#### **Masculine**

هُوَ طَالِبٌ *huwa ṭālibun*.  
He is a student.

هُوَ وَالِدٌ *huwa wālidun*.  
He is a father.

#### **Feminine**

هِيَ طَالِبَةٌ *hiya ṭālibatun*.  
She is a student.

هِيَ وَالِدَةٌ *hiya wālidatun*.  
She is a mother.

Note a: A few nouns with the feminine ending **tā’ marbūṭah** are masculine, because they are used only in reference to males, e.g.

خَلِيفَةٌ ḥalīfatun  
Caliph

عَالِمَةٌ ‘allāmatun  
learned man

رَحَّالَةٌ raḥḥālatun  
an explorer,  
traveller

Gender

Note b: Nouns ending in tā’ marbūṭah تَاءٌ مَرْبُوطَةٌ /...atun/ do not take the extra final ʾalif ا... in the indefinite accusative form. So the correct form is طَالِبَةٌ ṭālibātun (not: طَالِبَتًا ṭālibatā).

Note c: At the end of a sentence the final vowel of a word is normally *not* pronounced. Even tā’ marbūṭah is usually left unpronounced at the end of a sentence, as in طَالِبَةٌ ṭāliba(h) for ṭālibatun/ (cf. chapter 4).

**10.3** Most parts or organs of the body which occur in pairs are feminine, e.g.

يَدٌ yadun, hand

عَيْنٌ ‘aynun, eye

رِجْلٌ riğlun, foot, leg

**10.4** There are words which are feminine by nature, e.g.

أُمٌّ ‘ummun, mother

عَرُوسٌ ‘arūsun, bride

حَامِلٌ ḥāmilun  
pregnant

**10.5** Most geographical proper names, i.e. names of countries, cities, towns, villages, etc. are treated as feminine. They are so-called diptotes, i.e. have only two case endings and no nunation (to be explained in chapter 22), e.g.

تُونِسٌ tūnisu, Tunisia

دِمَشْقٌ dimašqu, Damascus

بَارِيسٌ bārīsu  
Paris

**10.6** A few nouns are feminine by usage, e.g.

حَرْبٌ ḥarbun, war

أَرْضٌ ‘arḍun, earth,  
ground

شَمْسٌ šamsun  
sun

**10.7** There are a number of words, which can be either masculine or feminine, e.g.

سُوقٌ sūqun, market

حَالٌ ḥālun, condition

سِكِّينٌ sikkīnun  
knife

**10.8** There are also two other feminine endings. They form diptotes like the words in paragraph 10.5:

- (a) **fathah + 'alif + hamzah** (ءَ... ..ā'u), e.g.

**Feminine**

ءَ حَمَقًا ḥamqā'u, stupid

ءَ حَمْرًا ḥamrā'u, red

**Masculine**

ءَ أَحْمَقُ aḥmaqu

ءَ أَحْمَرُ aḥmaru

Note: See the discussion of the independent **hamzah** after **'alif** in chapter 20.

- (b) **fathah + 'alif maqṣūrah** (ى... ..ā), e.g.

**Feminine**

ى عَطْشًا 'atšā, thirsty

ى كُبْرًا kubrā, bigger

**Masculine**

ى عَطْشَانُ 'atšānu

ى أَكْبَرُ 'akbaru

Note: If a word ends in **sukūn** and is followed by another word beginning with **hamzatu al-waṣli** (waṣlah), the **sukūn** is changed to **kasrah**. This is to avoid three consonants occurring after each other. For example, the verb وَقَعْتُ /waqa'at/ in number 1 in the exercise below is changed to ... وَقَعْتُ أَلْ... /waqa'ati l-.../.

**Exercises****Practise your reading:**

١ وَقَعْتُ الْمَرَأَةُ ٢ الْمَرِيضَةُ.

- (1) waqa'ati l-mar'atu l-marīdatu.

<sup>2</sup>The sick woman <sup>1</sup>fell over.

١ هَدَمَ الْعَامِلُ السُّوقَ ٢ الْقَدِيمَةَ / ٣ الْقَدِيمَ.

- (2) hadama l-ʿāmilu s-sūqa l-qadīmata / l-qadīma.

<sup>2</sup>The worker <sup>1</sup>pulled down <sup>3</sup>the old market (m. or f.).

١ اشْتَرَى الْأَبُ ٢ دَجَاجَةً ٣ سَمِينَةً.

- (3) ʾištarā l-ʾabu dağğāḡatan samīnatan.

The father <sup>1</sup>bought <sup>3</sup>a fat <sup>2</sup>chicken.

١ دَخَلَتْ كَلْبَةً ٢ بَنَیَّةً ٣ وَاسِعَةً.

- (4) daḡalat kalbatun bināyatan wāsiʿatan.

<sup>2</sup>A dog (f.) <sup>1</sup>entered <sup>4</sup>a big <sup>3</sup>building.

أَعْطَتِ الْمُمْرِضَةُ<sup>2</sup> الْمَرِيضَ<sup>3</sup> حَبَّةَ<sup>4</sup> مَنْوَمَةٍ<sup>1</sup>.

- (5) ʔaʕtati l-mumarridatu l-marīḍa ḥabbatan munawwimatan.  
The nurse<sup>1</sup> gave<sup>2</sup> the patient<sup>3</sup> a sleeping<sup>4</sup> pill.

أَحَبَّ<sup>1</sup> الْمُسَافِرُ الْقَرْيَةَ<sup>2</sup>.

- (6) ʔaḥabba l-musāfiru l-qaryata.  
<sup>2</sup>The traveller<sup>1</sup> liked the village.

رَكِبَ<sup>1</sup> الْمُدِيرُ سَيَّارَةً<sup>2</sup> خَاصَّةً<sup>3</sup>.

- (7) rakiba l-mudīru sayyāratan ḥāṣṣatan.  
The director<sup>1</sup> rode (in)<sup>3</sup> a private<sup>2</sup> car.

مَاتَتِ<sup>1</sup> الْأَمِيرَةُ الْمَرِيضَةُ<sup>2</sup>.

- (8) mātati l-ʔamīratu l-marīḍatu.  
<sup>2</sup>The sick princess<sup>1</sup> died.

وَقَعَتْ<sup>1</sup> صَخْرَةٌ كَبِيرَةٌ<sup>2</sup>.

- (9) waqaʕat ṣaḥratun kabīratun.  
A big<sup>2</sup> rock<sup>1</sup> fell down.

كَسَرَ<sup>1</sup> الْعَامِلُ الرَّجُلَ<sup>2</sup> الْيُسْرَى<sup>3</sup>.

- (10) kasara l-ʕāmilu r-riġla l-yusrā.  
The worker<sup>1</sup> broke his<sup>2</sup> (the)<sup>3</sup> left<sup>2</sup> leg.

جَرَحَ<sup>1</sup> الْخَيَّاطُ<sup>2</sup> الْيَدَ<sup>3</sup> الْيُمْنَى<sup>4</sup>.

- (11) ġaraḥa l-ḥayyāṭu l-yada l-yumnā.  
<sup>2</sup>The tailor<sup>1</sup> wounded his (the)<sup>4</sup> right<sup>3</sup> hand.

أَطْفَأَ<sup>1</sup> الطَّبَّاخُ<sup>2</sup> النَّارَ<sup>3</sup> الْقَوِيَّةَ<sup>4</sup>.

- (12) ʔatfaʔa ṭ-ṭabbāḥu n-nāra l-qawiyyata.  
<sup>2</sup>The cook<sup>1</sup> put out<sup>4</sup> the fierce (strong)<sup>3</sup> fire.

الرَّحَالَةُ عَطْشَانٌ<sup>1</sup>.

- (13) ʔar-raḥḥālatu ʕaṭṣānu.  
<sup>1</sup>The explorer is thirsty.

الْخَلِيفَةُ<sup>1</sup> الْمَرِيضُ فِي الْمُسْتَشْفَى<sup>2</sup>.

- (14) ʔal-ḥalīfatu l-marīḍu fī l-mustašfā.  
<sup>1</sup>The sick caliph is in the hospital.

الْمَرْأَةُ<sup>1</sup> الْحَامِلُ<sup>2</sup> تَعَبَانَةٌ<sup>3</sup>.

- (15) ʔal-marʔatu l-ḥāmilu taʕbānatun.  
<sup>1</sup>The pregnant woman is<sup>2</sup> tired.

بَغْدَادُ مَدِينَةٌ قَدِيمَةٌ<sup>1</sup>.

- (16) baġdādu madīnatun qadīmatun.  
Baghdad is<sup>1</sup> an old (ancient) city.



الشَّمْسُ<sup>١</sup> طَالَعَةٌ.

- (17) ʔaš-šamsu ṭāliʿatun.  
The sun<sup>1</sup> is rising.

رِيحٌ شَدِيدَةٌ.

- (18) riḥun šadīdatun  
a strong<sup>1</sup> wind

الْعُرُوسُ<sup>٢</sup> الْجَالِسَةُ جَمِيلَةٌ.

- (19) ʔal-ʿarūsu l-ğālisatu ġamīlatun.  
<sup>2</sup>The sitting<sup>1</sup> bride is beautiful.

الْعَرِيسُ<sup>٢</sup> الْوَاقِفُ<sup>٣</sup> قَبِيحٌ.

- (20) ʔal-ʿarīsu l-wāqifu qabīḥun.  
<sup>1</sup>The bridegroom<sup>2</sup> standing up is<sup>3</sup> ugly.

نَشَرَ<sup>١</sup> الصَّحَافِيُّ<sup>٢</sup> مَقَالَةً طَوِيلَةً.

- (21) našara ṣ-ṣiḥāfiyyu maqālatan ṭawīlatan.  
<sup>2</sup>The journalist<sup>1</sup> published a long<sup>3</sup> article.

نَسِيَ<sup>١</sup> النَّاسُ<sup>٢</sup> الْحَرْبَ<sup>٣</sup> الْعَالَمِيَّةَ الْأُولَى وَالثَّانِيَةَ.

- (22) nasiya n-nāsu l-ḥarba (f.) l-ʿālamīyyata l-ʔulā wa-t-tāniyata.  
<sup>2</sup>The people<sup>1</sup> have forgotten the First and Second<sup>4</sup> World<sup>3</sup> Wars.

### Translate into Arabic:

- (1) The sick dog (f.) is thirsty.
- (2) The father liked the old market.
- (3) The sick cook (f.) died.
- (4) The pregnant woman is in the hospital.
- (5) The sick explorer is thirsty.
- (6) The sitting bride is tired.
- (7) The Caliph pulled down the old city.
- (8) The father bought a big car.
- (9) The engineer published an ugly article.
- (10) The director liked the nurse.
- (11) The tailor put out the strong fire.
- (12) The worker wounded his (the) left hand.
- (13) The cook broke his (the) right leg.
- (14) The journalist has forgotten the First World War.

## Chapter 11

# Conjunctions, prepositions and the particle **حَتَّى** ḥattā

**11.1** Some conjunctions and prepositions consist of only one consonant with a short vowel. They are joined to the following word.

**11.2** **Conjunctions** حُرُوفُ الْعَطْفِ *hurūfu l-ʿaṭfi*

The three conjunctions **وَ** wa, **فَ** fa and **ثُمَّ** tumma are the most commonly used coordinative conjunctions.

**11.3** The conjunction **وَ** ‘and’ should be joined to the following word and repeated before every member (constituent) of a series of linked words, e.g.

خَرَجَ الْمُدِيرُ وَالْأُسْتَاذُ وَطَالِبٌ مَعًا<sup>1</sup>

ḥaraġa l-mudīru **wa**-l-ʾustādu **wa**-ṭālibun **maʿan**.

The rector and the professor and a student <sup>1</sup>went out <sup>2</sup>together.

أَكَلَ الزَّبُونُ خُبْزًا<sup>3</sup> وَزُبْدَةً<sup>4</sup> وَجَبْنَةً<sup>5</sup> وَبَيْضًا<sup>6</sup>

ʾakala z-zabūnu ḥubzan **wa**-zubdatan **wa**-ġubnatan **wa**-bayḍan.

<sup>2</sup>The customer <sup>1</sup>ate <sup>3</sup>bread <sup>4</sup>and butter <sup>5</sup>and cheese <sup>6</sup>and eggs.

Note: In English it is customary to add the conjunction ‘and’ only before the last member of a series of coordinated words.

**11.4** The conjunction **فَ** ‘then, and then’ is joined to the word which follows it. It indicates an order or succession between actions or states, e.g.

خَرَجَ<sup>1</sup> الْمُدِيرُ فَالْأُسْتَاذُ فَطَالِبٌ<sup>2</sup>

ḥaraġa l-mudīru **fa-**l-ʾustādu **fa-**ṭālibun.

<sup>2</sup>The rector <sup>1</sup>went out **and then** the professor **and then** a student.

...فَ is also used with a causal sense between two or more verbs or sentences. It can then be translated into English as ‘so, therefore’, e.g.

تَعِبَ الطِّفْلُ<sup>2</sup> فَنَامَ<sup>1</sup>

taʿiba ṭ-ṭiflu **fa-**nāma. The child <sup>1</sup>became tired <sup>2</sup>**and so** he slept.

OR The tiredness caused the child to sleep.

وَقَعَ فِي النَّهْرِ<sup>2</sup> فَغَرِقَ<sup>1</sup>

waqaʿa fī n-nahri **fa-**ġariqa.

<sup>1</sup>He fell in the river <sup>2</sup>**and so** he drowned.

**11.5** ثُمَّ ‘then, and’, indicates succession with a break in time between the actions, e.g.

خَرَجَ الْوَزِيرُ<sup>1</sup> ثُمَّ<sup>2</sup> السَّفِيرُ ثُمَّ<sup>3</sup> الشَّرْطِيُّ<sup>4</sup>

ḥaraġa l-wazīru **tumma** s-safīru **tumma** š-šurṭīyyu.

The minister <sup>1</sup>went out, <sup>2</sup>**then** <sup>3</sup>the ambassador **and then** the policeman.

Note: أَوْ ‘or’ is used as a disjunctive conjunction. There is also the expression: إِمَّا ... أَوْ ‘either ... or ...’, e.g.

إِمَّا أَنَا أَوْ أَنْتَ

ʾimmā ʾanā ʾaw ʾantā  
either me or you

**11.6** حَتَّى ḥattā is a particle with many meanings and functions. In the meaning ‘even’, it is considered by Arab grammarians to be a conjunction, because in this function it can connect a clause or phrase with a following apposition. Modern Western linguists would, however, classify it then as a focus particle (or more generally, additive adjunct). When حَتَّى has this function, the following noun remains in the same case as the preceding one, e.g.

After a transitive verb:

أَكَلَ السَّمَكَةَ حَتَّى الرَّأْسَ

ʾakala s-samakata ḥattā r-ra'sa.

He ate the fish, **even** the head.

After an intransitive verb:

مَاتَ النَّاسُ حَتَّى الْمُلُوكُ.

māta n-nāsu ḥattā l-mulūku.

The people died, **even** the kings.

### 11.7 Prepositions حُرُوفُ الْجَرِّ ḥurūfu l-ğarri

The Arabic prepositions can be formally divided into two basic groups: primary and secondary. The primary prepositions can moreover be divided into two subgroups: independent and bound (prefixed).

The noun governed by the preposition always follows it and is in the genitive case. If the preposition governs an adverb, the latter does not, of course, change its form.

As in many other languages, the Arabic prepositions have several different meanings. The primary prepositions with their basic meanings are:

مِنْ	إِلَى	عَنْ	عَلَى	فِي	مَعَ
min	ʾilā	ʿan	ʿalā	fī	maʿa
from, of,	to, until	from, about	on, over, at	in, at	with
than					
حَتَّى	مُنْذُ	(لِ...)	بِ...	كَ...	
ḥattā	mundu	li... (la...)	bi...	ka...	
until, till,	since, ago,	for, to	by, with, in	as, like	
to, up to	from	because of			

Note a: The bound (prefixed) prepositions are: (...)\_لِ (li...), ...\_بِ (bi...) and ...\_كَ (ka...). They are written together with the following word.

Note b: When the prepositions مِنْ min 'from', and عَنْ ʿan, 'about', are followed by a word having an initial ʾalif with hamzatu l-waṣli (waṣlah), the sukūn

is changed to **fathah** or **kasrah**, in order to avoid having three consonants following each other, thus smoothing the pronunciation, e.g.

مِنَ الْمُدِيرِ

mina l-mudīri, from the director

عَنِ الْحَرْبِ

‘ani l-ḥarbi, about the war

Note c: In certain idioms words such as those below with a suffixed personal pronoun have the preposition ... بِـ bi..., e.g.

بِاجْمَعِهِمْ

bi-ʾağma‘i-him, all together

بِأَسْرِهِمْ

bi-ʾasri-him, all together

الْأَنَاسُ بِاجْمَعِهِمْ

ʾan-nāsu bi-ʾağma‘i-him, all of the people

الْأَنَاسُ بِأَسْرِهِمْ

ʾan-nāsu bi-ʾasri-him, all of the people

(See more about ... بِـ bi... in chapter 37.)

Examples:

ذَهَبَ بِالسَّيَّارَةِ إِلَى الْمَسْبَحِ مَعَ صَدِيقٍ لِي

ḍahaba bi-s-sayyāratī ʾilā l-masbaḥi ma‘a ṣaḍīqin l-ī.

<sup>1</sup>He went by car to <sup>2</sup>the swimming pool <sup>3</sup>with <sup>4</sup>a friend <sup>5</sup>of <sup>5</sup>mine.

(لِي l-ī is a combination of ... لِ li... and ي... ī, ‘mine’, see chapter 15.)

مَاتَ السَّفِيرُ فِي الْعَاصِمَةِ مِنْذُ شَهْرٍ

māta s-safīru fī l-‘āsimati munda šahrin.

<sup>4</sup>One month <sup>3</sup>ago the ambassador <sup>1</sup>died in <sup>2</sup>the capital (city).

### 11.8 حَتَّى ḥattā as a preposition

When حَتَّى ḥattā functions as a preposition with the meaning ‘until, till, up to, as far as’, the following noun *must* be in the genitive, e.g.

أَكَلَ السَّمَكَةَ حَتَّى الرَّأْسِ

ʾakala s-samakata ḥattā r-raʾsi. (genitive)

He ate <sup>1</sup>the fish as far as (i.e. except) the head.

”أَمُوتُ وَفِي نَفْسِي شَيْءٌ مِّنْ حَتَّى“

ʾamūtu wa-fi nafsī šayʾun min ḥattā

I shall die and still have some ḥattā left in my soul.

**11.9** The secondary prepositions are formed from (verbal) nouns by means of the accusative ending -a. The following are the most common of them:

أَمَامَ ʾamāma in front of	بَعْدَ baʿda after	بَيْنَ bayna between, among	تَحْتَ taḥta under	فَوْقَ fawqa above, over
حَوْلَ ḥawla around, about	دُونَ dūna without, under	بِدُونِ bi-dūni without	ضِدَّ ḍidda against	عِنْدَ ʿinda by, with
قَبْلَ qabla before	قُدَّامَ quddāma before, in front of	لَدَى ladā with, at, by	نَحْوَ naḥwa towards, approximately	وَرَاءَ warāʾa behind

Examples:

قَبْلَ الظُّهْرِ **qabla** d-ḍuhri, before noon

بَعْدَ الظُّهْرِ **baʿda** d-ḍuhri, in the afternoon

Note: The above دُونَ dūna and بِدُونِ bi-dūni have the same function and may replace each other, e.g.

بَقِيَ<sup>1</sup> أَسْبُوعًا<sup>2</sup> دُونَ<sup>3</sup> / بِدُونِ<sup>4</sup> أَكَلَ<sup>1</sup>

baqiya ʾusbūʿan dūna / bi-dūni ʾaklin.

<sup>1</sup>He stayed <sup>3</sup>without <sup>4</sup>food for <sup>2</sup>one week. (i.e. He didn't eat for a week.)

#### **11.10** Preposition used in the sense of 'to have'

Arabic has no verb comparable to the English verb 'to have'. However, the same sense of owning or possessing can be expressed in nominal

sentences by using any of the four prepositions مَعَ ma‘a, عِنْدَ ‘inda, لَدَى ladā or لَ... (لِ...) li... (la...) after the noun expressing the owner. The thing owned is expressed in the nominative case as the nominal predicate. The differences in the use of these prepositions often depend on nuances.

- (a) The preposition مَعَ is more frequently used when referring to available possession at a given time, e.g.

عِنْدَ الطَّالِبِ سَيَّارَةٌ ma‘a ṭ-ṭālibi sayyāratun.

The student has a car (with him). (lit. With the student [now] a car.)

- (b) The preposition عِنْدَ is the general way of expressing possession, both concrete and abstract, e.g.

عِنْدَ الطَّالِبِ سَيَّارَةٌ

‘inda ṭ-ṭālibi sayyāratun. The student has a car.

عِنْدَ الْخَبِيرِ فِكْرَةٌ

‘inda l-ḥabīri fikratun. The expert has an idea.

عِنْدَ can also be used for time, e.g.

عِنْدَ الظُّهْرِ ‘inda d-ḍuḥri, at (by) noon

- (c) The preposition لَدَى ladā is used in the elaborate literary style more or less in the same way as مَعَ ma‘a and عِنْدَ ‘inda to express possession.

لَدَى التَّاجِرِ مَالٌ كَثِيرٌ

ladā t-tāḡiri māluṣ kaṭīrun. The merchant has a lot of money.

- (d) The preposition لَ... (لِ...) expresses both concrete and abstract possession and can also be used with inanimate possessors, as well as in the sense of ‘for, to, because of’, e.g.

لِلْبَيْتِ بَابٌ وَاحِدٌ

li-l-bayti bābun wāḥidun. The house has only one door.

السَّيَّارَةُ لِلْمُعَلِّمِ

‘as-sayyāratu li-l-mu‘allimi, the car belonging to the teacher

لِهَذَا / لِذَلِكَ

li-hādā / li-dālika, for this reason, because of that, therefore

### 11.11 Spelling rules for the preposition ل... li...

- (a) When ...ل li... 'for, to' precedes a word with the definite article ...ال al..., the **hamzah** with its **ʾalif** ا is omitted in writing and pronunciation, and the two **lāms** are joined together, e.g.

الْعَامِلُ	لِلْعَامِلِ	(not: لَالْعَامِلِ li-ʾal-ʿāmilī)
ʾal-ʿāmilu	li-l-ʿāmilī	(Note: ع ʿ is a moon letter.)
the worker	for the worker	
الطَّيِّبُ	لِلطَّيِّبِ	(not: لَالطَّيِّبِ li-ʾaṭ-ṭabībī)
ʾaṭ-ṭabību	li-ṭ-ṭabībī	(Note: ط ṭ is a sun letter.)
the physician	for the physician	

- (b) When the preposition ...ل li... precedes a word which itself begins with the letter **lām** ...ل and which has a definite article, the **ʾalif** + **hamzah** of the definite article will again be elided, but because three **lāms** cannot be written in succession, the **lām** of the article and the initial **lām** of the following word are written as one with the sign **šaddah** (remember that **lām** is a sun letter), e.g.

لُغَةٌ	اللُّغَةُ	لِللُّغَةِ	(not: لَاللُّغَةِ)
luġatun	ʾal-luġatu	li-l-luġati	li-ʾal-luġati
a language	the language	for the language	
لَوْنٌ	اللَّوْنُ	لِللَّوْنِ	(not: لَاللَّوْنِ)
lawnun	ʾal-lawnu	li-l-lawni	li-ʾal-lawni
a colour	the colour	for the colour	

- 11.12 The adjective qualifying a noun preceded by a preposition is also in the genitive case, thus agreeing with the noun it qualifies, e.g.

سَكَنَ فِي الشَّارِعِ الْجَدِيدِ<sup>1</sup>

sakana fī š-šāriʿi l-ġadīdī. <sup>1</sup>He lived on the new <sup>2</sup>street.

جَلَسَ تَحْتَ الشَّجَرَةِ الْكَبِيرَةِ<sup>1</sup>

ġalasa taḥta š-šaġarati l-kabīrati. <sup>1</sup>He sat <sup>2</sup>under the big <sup>3</sup>tree.



## Exercises

### Practise your reading:

<sup>1</sup> خَرَجَ الْمَلِكُ وَالْوَزِيرُ <sup>2</sup> وَالسَّفِيرُ مَعًا مِنَ الْقَصْرِ.

- (1) ḥaraġa l-maliku wa-l-wazīru wa-s-safīru ma‘an mina l-qasri.

The king, the minister <sup>2</sup> and the ambassador <sup>1</sup> went out of the palace together.

كَتَبَ الْأُسْتَاذُ <sup>1</sup> بِالطَّبْشُورَةِ عَلَى <sup>2</sup> اللَّوْحِ <sup>3</sup> الْأَسْوَدِ.

- (2) kataba l-‘ustādu bi-ṭ-ṭabšūrati ‘alā l-lawḥi l-‘aswadi.

The professor wrote <sup>1</sup> with the chalk on the blackboard (<sup>3</sup>black <sup>2</sup>board).

<sup>1</sup> عَطِشَ <sup>2</sup> مُسَافِرٌ فَشَرِبَ <sup>3</sup> عَصِيرًا ثُمَّ شَرِبَ شَايًا.

- (3) ‘aṭiṣa musāfirun fa-šariba ‘aṣīran tumma šariba šāyan.

<sup>2</sup>A traveller <sup>1</sup> got thirsty and (so) he drank <sup>3</sup>juice, then he drank tea.

<sup>1</sup> ضَرَبَ <sup>2</sup> الْمُجْرِمُ <sup>3</sup> الْحَارِسَ <sup>4</sup> بِالسَّكِّينِ <sup>5</sup> فَمَاتَ.

- (4) ḍaraba l-muġrimu l-ḥārisa bi-s-sikkīni fa-māta.

<sup>2</sup>The criminal <sup>1</sup> stabbed (hit) <sup>3</sup>the guard <sup>4</sup> with a (the) knife, <sup>5</sup> and (so he) died.

<sup>1</sup> زَحَفَ <sup>2</sup> الْأَضَاطِطُ <sup>3</sup> بِالْجَيْشِ عَلَى الْبِلَادِ <sup>4</sup> وَاحْتَلَّ <sup>5</sup> الْعَاصِمَةَ.

- (5) zaḥafa d-ḍaḭṭu bi-l-ġayši ‘alā l-bilādi wa-ḥtalla l-‘āṣimata.

<sup>2</sup>The officer <sup>1</sup> marched <sup>3</sup> with the army into the country <sup>4</sup> and occupied <sup>5</sup> the capital.

<sup>1</sup> وَقَعَ طِفْلٌ فِي <sup>2</sup> بَرَكَةٍ <sup>3</sup> فَسَبَحَ <sup>4</sup> وَخَرَجَ بِسَلَامَةٍ.

- (6) waqa‘a ṭiflun fī birkatin fa-sabaḥa wa-ḥaraġa bi-salāmatin.

A child <sup>1</sup> fell into <sup>2</sup> a pool <sup>3</sup> and swam and <sup>4</sup> came out safely.

<sup>1</sup> قَرَعَ <sup>2</sup> الضَّيْفُ <sup>3</sup> الْبَابَ ثُمَّ دَخَلَ.

- (7) qara‘a d-ḍayfu l-bāba tumma daḥala.

<sup>2</sup>The guest <sup>1</sup> knocked at <sup>3</sup> the door and (then) <sup>4</sup> went in.

<sup>1</sup> وَصَلَتْ <sup>2</sup> بِاخِرَةٌ / سَفِينَةٌ إِلَى الْعَاصِمَةِ <sup>3</sup> مُحْمَلَةً بِالنَّفْطِ.

- (8) waṣalat bāḥiratu / safīnatu ‘ilā l-‘āṣimati muḥammalatun bi-n-nafti.

<sup>2</sup>A ship (boat) <sup>1</sup> arrived at the capital <sup>3</sup> loaded with oil (petroleum).

١ بَعَثَ الْمَلِكُ ٢ خَبْرًا ٣ هَامًّا لِلْوَزِيرِ وَالسَّفِيرِ.

- (9) ba‘aṭa l-maliku ḥabaran hāmman li-l-wazīri wa-s-safiri.

The king <sup>1</sup>sent an <sup>3</sup>important <sup>2</sup>message to the minister and to the ambassador.

١ حَمَلَ ٢ الْبَوَّابُ ٣ حَقِيبَةً ٤ شَنْطَةً ٥ لِلتَّاجِرِ.

- (10) ḥamala l-bawwābu ḥaqībatan / šanṭatan li-t-tāğiri.

<sup>2</sup>The doorman <sup>1</sup>carried <sup>3</sup>a bag <sup>4</sup>belonging to the merchant.

١ أَكَلَ ٢ الزُّبُونُ ٣ سَمَكًا ٤ مَقْلِيًّا ثُمَّ شَرَبَ حَلِيبًا ٥ بَارِدًا ٦ فَمَرِضَ.

- (11) ‘akala z-zabūnu samakan maqliyyan tumma šariba ḥalīban bāridan bārīdan fa-mariḍa.

The <sup>1</sup>guest (customer) ate <sup>3</sup>fried <sup>2</sup>fish, then he drank <sup>4</sup>cold milk <sup>5</sup>and (so he) got sick.

١ عَمِلْتُ ٢ الْبَارِحَةَ / أَمْسٍ فِي ٣ اللَّيْلِ حَتَّى ٤ الصَّبَاحِ.

- (12) ‘amiltu l-bāriḥata / ‘amsi fi l-layli ḥattā š-ṣabāḥi.

<sup>2</sup>Yesterday <sup>1</sup>I worked through <sup>3</sup>the night **until** <sup>4</sup>(the) morning.

١ قَرَأْتُ كِتَابًا ٢ عَنِ ٣ الْأَدَبِ الْعَرَبِيِّ لِكَاتِبٍ ٤ أَجْنَبِيٍّ.

- (13) qara’tu kitāban ‘ani l-‘adabi l-‘arabiyyi li-kātibin ‘ağnabiyyin.

I read a book <sup>1</sup>about Arabic <sup>2</sup>literature by <sup>3</sup>a foreign writer.

١ هَذَا ٢ الطَّعَامُ ٣ لِلطِّفْلِ.

- (14) hādā ṭ-ṭa‘āmu li-ṭ-tifli.

This <sup>1</sup>food is for the child (or: the child’s).

١ وَعَدَ ٢ الْمُؤَظَّفُ ٣ مِنْذُ ٤ أُسْبُوعٍ ٥ بِالْعُودَةِ إِلَى ٦ الْعَمَلِ.

- (15) wa‘ada l-muwaḍḍafu munda ‘usbū‘in bi-l-‘awdati ‘ilā l-‘amali.

<sup>3</sup>A week <sup>2</sup>ago the employee <sup>1</sup>promised that he would <sup>4</sup>return to work.

١ الْمُهَنْدِسُ فِي ٢ الْمَكْتَبِ ٣ وَالْعَامِلُ فِي ٤ الْمَصْنَعِ.

- (16) ‘al-muhandisu fi l-maktabi wa-l-‘āmilu fi l-maṣna‘i.

The engineer is in the office <sup>1</sup>and the worker is in <sup>2</sup>the factory.

١ سَمَحَتْ ٢ الْحُكُومَةُ ٣ بِتَأْسِيسِ ٤ مَصْرِفٍ ٥ لِلزَّرَاعَةِ.

- (17) samaḥati l-ḥukūmatu bi-ta’sīsi maṣrifin li-z-zirā‘ati.

<sup>2</sup>The government <sup>1</sup>permitted <sup>3</sup>the establishment of an <sup>4</sup>agricultural bank.

شَرِبَ<sup>١</sup> الضَّيْفُ الْقَهْوَةَ حَتَّى<sup>٢</sup> التُّفْلَ.

(18) šariba ḍ-ḍayfu l-qahwata ḥattā t-tufla.

The <sup>1</sup>guest drank the coffee, even <sup>2</sup>the grounds.

أَكَلَ الْكَلْبُ<sup>١</sup> اللَّحْمَ حَتَّى<sup>٢</sup> الْعَظْمَ.

(19) 'akala l-kalbu l-laḥma ḥattā l-'aḍmi.

The dog ate <sup>1</sup>the meat to <sup>2</sup>the bones.

أَكَلَ الْقِطُّ<sup>١</sup> اللَّحْمَ حَتَّى<sup>٢</sup> الْعَظْمَ.

(20) 'akala l-qittu l-laḥma ḥattā l-'aḍma.

<sup>1</sup>The cat ate the meat, even the bones.

### Translate into Arabic:

- (1) The dog ate the fried fish and then he drank milk.
- (2) The officer knocked at the door and (then) went into the office.
- (3) The merchant wrote an important message to the government.
- (4) The blackboard fell on the cat and (so) he died.
- (5) The worker stabbed (hit) the engineer with a knife.
- (6) The ambassador fell into the pool and (so) he died.
- (7) The army occupied the factory.
- (8) The child drank cold juice in the morning, (and) so he got sick.
- (9) Yesterday I read an important book about the factory.
- (10) The doorman carried the bag and the food to the palace.
- (11) The minister promised to establish an agricultural bank in the country.
- (12) The guest got thirsty and (so) drank cold juice and then he drank coffee.
- (13) The employee knocked at the door and (then) he went in to the king.

## Chapter 12

# 'Idāfah construction (genitive attribute) and the five nouns

**12.1** The meaning of the Arabic term **إِضَافَةٌ** 'idāfah is 'addition', 'annexation', or 'attachment'. This kind of annexation occurs when two nouns (or an adjective and a noun) are linked together and immediately follow each other. It is comparable to a genitive or attributive construction, where the first noun (or adjective) is the head constituent and the second noun is the attribute.

The first noun (or adjective) of the 'idāfah construction is called **الْمُضَافُ** 'al-muḍāfu, meaning 'annexed' or 'attached'. The second noun is called **الْمُضَافُ إِلَيْهِ** 'al-muḍāfu 'ilay-hi, meaning 'annexer' or 'attacher'. There are two variants of the 'idāfah construction.

### **12.2** The first variant: genitive construction

The first variant is called **الْإِضَافَةُ الْحَقِيقِيَّةُ** 'al-'idāfatu l-ḥaqīqiyyatu, genuine annexation. It corresponds to the genitive construction and is similar to English 'of ...' or '...s'. In the following examples, the annexer expresses the possessor and the annexed a possessed item:

#### **Indefinite form**

الْمُضَافُ إِلَيْهِ

**Annexer  
possessor**

الْمُضَافُ

**Annexed  
possessed**

مُعَلِّمٍ

kitābu mu'allimin (not: kitābun...)

a book of a teacher

OR a teacher's book

#### **Definite form**

الْمُضَافُ إِلَيْهِ

**Annexer  
possessor**

الْمُضَافُ

**Annexed  
possessed**

الْمُعَلِّمِ

kitābu l-mu'allimi (not: 'al-kitābu...)

the book of the teacher

OR the teacher's book

**12.3** The semantic relation between the two constituents of the ʾidāfah construction is not, however, always that of possessed/property + possessor or item + the entity to which the item belongs.

(a) In the following example the relation is that of item and material:

**Indefinite form**

الْمُضَافُ إِلَيْهِ

**Annexer**  
**material**

خَشَبٍ

bābu ḥašabin

a wooden door

a door of wood

الْمُضَافُ

**Annexed**  
**item**

بَابُ

**Definite form**

الْمُضَافُ إِلَيْهِ

**Annexer**  
**material**

الْخَشَبِ

bābu l-ḥašabi

the wooden door

the door of wood

الْمُضَافُ

**Annexed**  
**item**

بَابُ

Note: You can also use the preposition مِنْ min to express the material, e.g.

بَابٌ مِنْ خَشَبٍ

bābun min ḥašabin

a door (made) of wood

A door is (made) of wood.

الْبَابُ مِنْ خَشَبٍ

ʾal-bābu min ḥašabin

the door (made) of wood

The door is (made) of wood.

(b) In the following example the relation is that between part and whole (partitive attribute):

**Indefinite form**

الْمُضَافُ إِلَيْهِ

**Annexer**  
**whole**

خُبْزٍ

qitʿatu ḥubzin

a piece of bread

الْمُضَافُ

**Annexed**  
**part**

قِطْعَةٌ

**Definite form**

الْمُضَافُ إِلَيْهِ

**Annexer**  
**whole**

الْخُبْزِ

qitʿatu l-ḥubzi

the piece of (the) bread

الْمُضَافُ

**Annexed**  
**part**

قِطْعَةٌ

(c) In the following cases, which are ambiguous, the relation is that of item and contents or item and purpose/material:

### Indefinite form

الْمُضَافُ إِلَيْهِ

**Annexer**

**contents/purpose**

قَهْوَةٌ

fiṅḡānu qahwatin

a cup **of** coffee

a coffee cup

عَسَلٌ

šahru ʿasalin

a honey month (honeymoon)

lit. a month **of** honey

الْمُضَافُ

**Annexed**

**item**

فَنْجَانٌ

### Definite form

الْمُضَافُ إِلَيْهِ

**Annexer**

**contents/purpose**

الْقَهْوَةُ

fiṅḡānu l-qahwati

the cup **of** coffee

the coffee cup

الْعَسَلُ

šahru l-ʿasali

the honey month (honeymoon)

lit. the month **of** honey

الْمُضَافُ

**Annexed**

**item**

فَنْجَانٌ

شَهْرٌ

- (d) Sometimes the annexer can function either as genitive attribute or logical object, e.g.

### Indefinite form

الْمُضَافُ إِلَيْهِ

**Annexer**

**connection/object**

شَرِكَةٌ

mudīru šarikatin

a director of a company

a company director

الْمُضَافُ

**Annexed**

**person**

مُدِيرٌ

### Definite form

الْمُضَافُ إِلَيْهِ

**Annexer**

**connection/object**

الشَّرِكَةُ

mudīru š-šarikati

the director of the company

the company director

الْمُضَافُ

**Annexed**

**person**

مُدِيرٌ

## 12.4 Rules concerning the ʾidāfah construction

- (a) Whether or not the first noun (the annexed) refers to something definite or indefinite, it never takes the definite article ...ال... al... or nunation.
- (b) The second noun (the annexer) is always in the genitive case. It may take the article ...ال... al... or nunation according to its definiteness status.

- (c) If the second noun (the annexer) is in the definite form, it causes the whole ʾidāfah construction to be definite. If the second noun is indefinite, then the entire ʾidāfah construction is indefinite.

### 12.5 The second variant: ʾidāfah adjective

The second variant of the ʾidāfah construction may also be called ʾidāfah adjective, because an adjective is construed with a definite noun in the genitive case. The noun then expresses something with regard or respect to which the quality of the adjective obtains (Latin: *genetivus respectus*). In Arabic this construction is called **الْإِضَافَةُ غَيْرُ الْحَقِيقَةِ** ʾal-ʾidāfatu gayru l-ḥaqīqiyyati, which means improper annexation, e.g.

Annexer noun	Annexed adjective
الْمُنْظَرُ	قَبِيحٌ qabīḥu l-maṇḍari, one of ugly appearance, bad-looking
الْقَلْبُ	طَيِّبَةٌ ṭayyibatu l-qalbi, one (f.) with a good heart
الْمَالُ	كَثِيرٌ kaṭīru l-māli, wealthy man (lit. abundant of wealth)
الْوَجْهُ	جَمِيلَةٌ ḡamīlatu l-waḡhi, one (f.) with a beautiful face, fair-faced
الشُّكْرُ	جَزِيلٌ ḡazīlu š-šukri, very thankful
الْلَوْنُ	غَامِقٌ ḡāmiqu l-lawni, dark- (deep-)coloured
الْعَقْلُ	قَلِيلٌ qalīlu l-ʿaqli, stupid, insane (lit. one with little intelligence)
اللسانُ	طَوِيلَةٌ ṭawīlatu l-lisāni, a gossip (f.), insolent (lit. one with a long tongue)

**12.6** The first adjective in the above examples may take the definite article ...الـ al-... when a noun in the definite form precedes it, although this contradicts rule 12.4a mentioned above.

الْمُضَافُ الْمُضَافُ إِلَيْهِ

**Annexer**      **Annexed**  
**noun**          **adjective**

الْوَجْهَ      أَلْبِنْتُ الْجَمِيلَةَ      al-bintu -l-ḡamīlatu l-waḡhi  
the girl with a (the) beautiful face

الْقَلْبَ      الشَّيْخُ الطَّيِّبُ      aš-šayḥu ṭ-ṭayyibu l-qalbi  
the sheikh with a kind heart

الْعَقْلَ      الرَّجُلُ الْقَلِيلُ      ʾar-raḡulu l-qalīlu l-ʿaqli  
the stupid man (lit. the man with little intelligence)

**12.7** When the first noun (the annexed) in the genuine ʾiḍāfah construction is qualified by an adjective, the adjective agrees with the noun in number, gender and case. But the adjective must be placed after the whole ʾiḍāfah construction, e.g.

فِي سَيَّارَةِ مُحَمَّدٍ الْجَدِيدَةِ	سَيَّارَةُ مُحَمَّدٍ الْجَدِيدَةِ
fi sayyārati Muḥammadini l-ḡadīdati	sayyāratu Muḥammadini l-ḡadīdatu
in Muḥammad's new car	Muḥammad's new car

**12.8** In an unvocalized text it is difficult to know which noun (first or second) the adjective is referring to when it is placed after an ʾiḍāfah construction. Vowelling/vocalization is the remedy for this, e.g.

مَدَّخُلُ الْبَيْتِ الصَّغِيرِ	مَدَّخُلُ الْبَيْتِ الصَّغِيرِ
madḥalu l-bayti ṣ-ṣaḡīru	madḥalu l-bayti ṣ-ṣaḡīri
the small gate of the house	the gate of the small house

**12.9** A complex ʾiḍāfah phrase may contain several nested annexers (مُضَافٌ إِلَيْهِ), but only the last annexer may take the definite article, e.g.

مَدَّخُلُ<sup>1</sup> حَدِيقَةِ<sup>2</sup> وَزِيرِ<sup>3</sup> الْخَارِجِيَّةِ<sup>4</sup>  
madḥalu ḥadīqati wazīri l-ḥārīḡiyyati

<sup>1</sup>the gate to (of) <sup>2</sup>the garden of the <sup>3</sup>Minister of <sup>4</sup>Foreign Affairs



**12.10** However, the noun to which the adjective refers may be ambiguous even in a vocalized text, e.g.

كَتَبَ بِقَلَمِ التِّلْمِذِ الْقَصِيرِ

kataba bi-qalami t-tilmīdi l-qaṣīri. He wrote with the short pen of the student. OR He wrote with the pen of the short student.

**12.11** The only element that can be placed between the annexed and the annexer is a demonstrative pronoun, e.g.

طَالِبٌ هَذِهِ الْجَامِعَةِ

ṭālibu hādīhi l-ǧāmiʿati, the student of **this** university

**12.12** The five nouns **الْأَسْمَاءُ الْخَمْسَةُ** ʾal-ʾasmāʾu l-ḥamsatu below take the three case endings, but they differ slightly from the usual ones. When these nouns enter an ʾiḍāfah construction, their case vowels become long: -ū, -ā, -ī (instead of -u, -a, -i).

أَبٌ	أَخٌ	حَمٌ	فُوٌ	ذُوٌ
ʾabun	ʾaḥun	ḥamun	fū	ḏū
father	brother	father-in-law	mouth	owner, possessor

Note: Instead of the nominative case form **فُوٌ** fū, ‘mouth’, the alternative form **فَمٌ** famun is more frequently used.

Examples:

Nominative	Accusative	Genitive
أَبُو الْوَلَدِ (not: أَبٌ ʾabu) ʾabū l-waladi the boy’s father	أَبَا الْوَلَدِ (not: أَبٌ ʾaba) ʾabā l-waladi	أَبِي الْوَلَدِ (not: أَبٌ ʾabi) ʾabī l-waladi
ذُو مَالٍ ḏū mālin rich, wealthy (lit. possessor of much wealth)	ذَا مَالٍ ḏā mālin	ذِي مَالٍ ḏī mālin

## Exercises

### Practise your reading:

ʔIdāfah  
construc-  
tion, the  
five nouns

١ صَلَحَ الْعَامِلُ ٢ شُبَّكَ السَّيَّارَةِ ٣ الْمُعْطَلِ.

- (1) ṣallaha l-ʿāmilu šubbāka s-sayyārati l-muʿaṭṭala.

The worker ʾrepaired ʾthe broken ʾwindow of the car.

١ أَكَلَ النَّاسُ فِي قَصْرِ الْمَلِكِ ٢ الْعَظِيمِ.

- (2) ʾakala n-nāsu fī qaṣri l-maliki l-ʿaḍīmi.

ʾThe people ate in ʾthe great palace of the king. OR

The people ate in the palace of the great king.

١ غَسَلَ الطَّيِّبُ ٢ بِالْمُطَهِّرِ ٣ جُرْحَ الْطِفْلِ ٤ الْمُلْتَهَبِ.

- (3) ḡasala ṭ-ṭayyibu bi-l-muṭaḥhiri ḡurḥa ṭ-ṭifli l-multahiba.

The physician ʾwashed ʾthe inflamed ʾwound of the child ʾwith (the) antiseptic.

١ صَدَمَتْ ٢ شَاحِنَةُ بَابِ الْمَدْرَسَةِ ٣ الْغَرْبِيِّ ٤ فَوْقَ أَلْبَابِ عَلَى ٥ الْحَارِسِ.

- (4) ṣadamat šāḥinaṭu bābi l-madrasati l-ḡarbiyya, fa-waqaʿa l-bābu ʿalā l-ḥārisi.

ʾA truck ʾhit the school's ʾwestern door so the door ʾfell on ʾthe watchman (guard).

١ أَرْضُ ٢ الْمَصْنَعِ الصَّغِيرِ ٣ وَسِخَةٌ.

- (5) ʾardu l-maṣnaʿi ṣ-ṣaḡīri wasiḥatun.

ʾThe floor (f.) of the small ʾfactory is ʾdirty.

١ بِنَايَةُ الْبَلَدِيَّةِ ٢ الْجَدِيدَةِ ٣ بَعِيدَةٍ ٤ وَبَشِيعَةٍ ٥.

- (6) bināyatu l-baladiyyati l-ḡadīdatu baʿīdatun wa-baṣīʿatun.

ʾThe new ʾmunicipality ʾbuilding is ʾfar away ʾand ugly.

١ مَتَحَفٌ ٢ الْمَدِينَةِ الْقَدِيمِ ٣ عَصْرِيٌّ وَجَمِيلٌ.

- (7) maṭḥafu l-madīnati l-qadīmu ʿaṣriyyun wa-ḡamīlun.

The old ʾmuseum of the ʾcity is ʾmodern and beautiful.

١ شُبَّاکُ / نَافِذَةُ الْجَامِعَةِ ٢ الشَّرْقِيِّ ٣ مُغْلَقٌ / ٤ مُغْلَقَةٌ.

- (8) šubbāku / nāfiḍatu l-ḡāmiʿati š-šarqiyyu muḡlaqatun.

The university's ʾeastern ʾwindow is ʾclosed.

١ مَدْخَلٌ ٢ حَدِيقَةٌ ٣ الْحَيَوَانَاتِ الْجَدِيدُ ٤ مَفْتُوحٌ.

- (9) madħalu ḥadīqati l-ḥayawānāti l-ḡadīdu maftūḥun.

The new <sup>1</sup>gate (entrance) of the <sup>2,3</sup>zoo (lit. <sup>2</sup>garden of the <sup>3</sup>animals) is <sup>4</sup>open.

١ وَافَقَ ٢ مَجْلِسُ ٣ الثُّوَابِ ٤ أَمْسَ عَلَى ٥ مَشْرُوعٍ ٦ عاجِلِ لوزيرِ ٧ الْمَالِيَةِ.

- (10) wāfaqa maǧlisu n-nuwwābi ʿamsi ʿalā mašrūʿin ʿāǧilin li-wazīri l-māliyyati.

The <sup>2,3</sup>parliament (<sup>2</sup>council of <sup>3</sup>deputies) <sup>1</sup>agreed <sup>4</sup>yesterday on <sup>6</sup>an urgent <sup>5</sup>project for the Minister of <sup>7</sup>Finance.

١ غَضِبَ الطَّبِيبُ عَلَى ٢ الْمُمْرَضَةِ ٣ الطَّوِيلَةِ ٤ اللِّسَانِ / ٥ الثَّرْتَارَةِ.

- (11) ḡadiba ṭ-ṭabību ʿalā l-mumarridati ṭ-ṭawīlati l-lisāni / ṭ-ṭartāratī.

The physician <sup>1</sup>became angry with the <sup>4,3</sup>gossiping (insolent) <sup>2</sup>nurse (lit. with the <sup>3</sup>long-<sup>4</sup>tongued <sup>2</sup>nurse).

١ غَسَلَ ٢ الْجَارُ ٣ يَدَ الْكَلْبِ الصَّغِيرِ ٤ الْوَسِخَةِ.

- (12) ḡasala l-ḡāru yada l-kalbi ṣ-ṣaǧīri l-wasiḥata.

<sup>2</sup>The neighbour <sup>1</sup>washed the small dog's <sup>4</sup>dirty <sup>3</sup>paw (<sup>3</sup>hand).

١ حَمَلَ الْبَوَّابُ ٢ حَقِيْبَةً / شَنْطَةَ الْمُدِيرِ ٣ الثَّقِيْلَةَ.

- (13) ḥamala l-bawwābu ḥaqībata / šantata l-mudīri ṭ-ṭaqīlata.

The doorman <sup>1</sup>carried the director's <sup>3</sup>heavy <sup>2</sup>suitcase.

١ لَوْنُ الْبَابِ ٢ الشَّمَالِي ٣ لِلْمَتْحَفِ ٤ قَبِيْحٌ.

- (14) lawnu l-bābi š-šamāliyyi li-l-maṭḥafi qabīḥun.

<sup>1</sup>The colour of the <sup>3</sup>museum's <sup>2</sup>northern door is <sup>4</sup>ugly.

١ دَرَجٌ ٢ الْمَدْخَلِ ٣ الْجَنُوبِيِّ ٤ لِلْفُنْدُقِ ضَيْقٌ.

- (15) daraǧu l-madħali l-ḡanūbiyyi li-l-funduqi ḍayyiqun.

<sup>1</sup>The stairs <sup>4</sup>of the hotel's <sup>3</sup>southern <sup>2</sup>entrance are narrow.

١ وَصَلَ إِلَى ٢ مَطَارِ الْكُوَيْتِ ٣ الدَّوْلِيِّ ٤ مَنْدُوبٌ ٥ الْأَمِينِ ٦ الْعَامِ ٧ لِلأُمَمِ ٨ الْمُتَّحِدَةِ.

- (16) waṣala ʿilā maṭāri l-kuwayti d-dawliyyi mandūbu l-ʿamīni l-ʿāmmi li-l-ʿumami l-muttaḥidati.

<sup>4</sup>The representative of <sup>5</sup>the Secretary- <sup>6</sup>General of the <sup>8</sup>United <sup>7</sup>Nations <sup>1</sup>has arrived at Kuwait's <sup>3</sup>International <sup>2</sup>Airport.

<sup>1</sup>خَدَمَ <sup>2</sup>ضَابِطُ <sup>3</sup>الشُّرْطَةِ فِي قَصْرِ <sup>4</sup>الْمَلِكِ الْجَدِيدِ.

(17) ḥadama ḍābiṭu š-šurṭati fī qaṣri l-maliki l-ğadīdi.

The <sup>3,2</sup>police officer <sup>1</sup>served in the new palace of <sup>4</sup>the king. OR:

The police officer served in the palace of the new king.

فِي <sup>1</sup>حَفْلَةِ <sup>2</sup>الْعُرْسِ <sup>3</sup>جَلَسَ أَبُو <sup>4</sup>الْعُرْسِ عَلَى <sup>5</sup>كُرْسِيِّ <sup>6</sup>بِالْقُرْبِ مِنْ أَبِي <sup>7</sup>الْعَرِيسِ.

(18) fī ḥaflati l-ʿursi ġalasa ʿabū l-ʿarūsī ʿalā kursiyyin bi-l-qurbi min ʿabī l-ʿarīsī.

At <sup>2</sup>the wedding <sup>1</sup>party <sup>4</sup>the bride's father <sup>3</sup>sat on <sup>5</sup>a chair <sup>6</sup>near the <sup>7</sup>bridegroom's father.

### Translate into Arabic:

- (1) The doorman repaired the gate of the new king's palace.
- (2) The physician ate in the palace of the minister.
- (3) The worker washed the stairs of the museum.
- (4) A truck hit the school's western gate (entrance).
- (5) The colour of the building of the new hotel is ugly.
- (6) The floor (f.) of the old zoo is dirty (f.).
- (7) The watchman (guard) washed the small dog's wound.
- (8) The director's heavy suitcase is open.
- (9) The physician served in the United Nations.
- (10) The new building of the parliament is modern and beautiful.
- (11) At the party the child sat on a chair near the nurse.
- (12) The university's eastern door is closed.
- (13) The neighbour sat on the stairs of the entrance.
- (14) The king's representative arrived at the International Airport.
- (15) The police officer served in the old building of the municipality.
- (16) At the wedding the bridegroom's father became angry with the bride's father.

## Chapter 13

# Number

## Dual and plural

**13.1** Arabic nouns and adjectives are inflected for three numbers:

singular مفرد *mufradun*      dual مثنى *mutannan*      plural جمع *gam'un*

### **13.2** Dual

The dual is used for pairs, namely for two individuals or things of the same kind or class, e.g. two boys, two girls, two hands, two books, etc.

The dual is formed by replacing the case endings of the singular form with the following suffixes:

رَّانِ... /...āni/ for nominative

رَّيْنِ... /...ayni/ for accusative and genitive

#### **Singular (nom.)**

رَجُلٌ

rağulun, a man

بِنْتُ

bintun, a girl

#### **Dual (nom.)**

رَجُلَانِ

rağulāni, two men

بِنَتَانِ

bintāni, two girls

#### **Dual (acc. and gen.)**

رَجُلَيْنِ

rağulayni, two men

بِنَتَيْنِ

bintayni, two girls

**13.3** The final tā' marbūṭah تَ... in a singular noun becomes a regular ...ت.../...t.../ before dual endings, e.g.

#### **Singular**

مَلِكَةٌ

malikatun, a queen

#### **Dual (nom.)**

مَلِكَتَانِ

malikatāni

#### **Dual (acc. and gen.)**

مَلِكَتَيْنِ

malikatayni

**13.4** The final syllable **ن.../...ni/** of the dual masculine and feminine is elided when the word is in the **ʾidāfah** construction, e.g.

(a) Dual (nom. masc.)

كِتَابَا الطَّالِبِ

kitābā ṭ-ṭālībi

the (two) books of the student

(not كِتَابَانِ الطَّالِبِ ...)

kitābāni ṭ-ṭa...)

(b) Dual (acc. and gen. masc.)

كِتَابَيِ الطَّالِبِ

kitābayi ṭ-ṭālībi

the (two) books of the student

(not كِتَابَيْنِ الطَّالِبِ ...)

kitābayni ṭ-ṭa...)

(c) Dual (nom. fem.)

مُعَلِّمَتَا الْمَدْرَسَةِ (مُعَلِّمَةٌ sing.)

mu'allimatā l-madrasati (mu'allimatun)

the (two) teachers (f.) of the school

(not: مُعَلِّمَتَانِ الْمَدْرَسَةِ ...)

mu'allimatāni l-...)

(d) Dual (acc. and gen. fem.)

مُعَلِّمَتَيِ الْمَدْرَسَةِ

mu'allimatayni l-madrasati

the (two) teachers (f.) of the school

(not: مُعَلِّمَتَيْنِ الْمَدْرَسَةِ ...)

mu'allimatayni l-...)

**13.5** When a singular feminine noun ends with **ة.../...āʾ**, the final hamzah **هـ** is replaced by **wāw** و before dual endings, e.g.

**Singular**

حَمْرَاءُ

ḥamrāʾu, red

**Dual (nom.)**

حَمْرَاوَانِ

ḥamrāwāni

(not: حَمْرَاءَانِ)

ḥamrāʾāni)

**Dual (acc. and gen.)**

حَمْرَاوَيْنِ

ḥamrāwayni

(not: حَمْرَاءَيْنِ)

ḥamrāʾayni)

(There is more about **hamzah** as a final radical **ة.../...āʾ** in chapter 20.)

**13.6** The final <sup>3</sup>alif maqṣūrah **يَ**... of a singular noun becomes **yāʾ** ... **يَ**... /...y.../ before dual endings, e.g.

<i>Singular</i>	<i>Dual (nom.)</i>	<i>Dual (acc. and gen.)</i>
مُسْتَشْفَى	مُسْتَشْفَيَانِ	مُسْتَشْفَيَيْنِ
mustašfan, hospital	mustašfayāni	mustašfayayni

**13.7** In the dual, adjectives always agree with the nouns they qualify in gender and case, e.g.

الْمُعَلِّمَانِ مَرِيضَانِ	الْمُعَلِّمَتَانِ مَرِيضَتَانِ
ʔal-muʿallimāni marīḍāni.	ʔal-muʿallimatāni marīḍatāni.
The two teachers (m.) are sick.	The two teachers (f.) are sick.
الْكَلْبَانِ صَغِيرَانِ	الْكَلْبَتَانِ صَغِيرَتَانِ
ʔal-kalbāni ṣaġīrāni.	ʔal-kalbatāni ṣaġīratāni.
The two dogs (m.) are small.	The two dogs (f.) are small.

### **13.8** The plural

There are two plural types in Arabic:

- The sound plural **الْجَمْعُ السَّالِمُ** may be compared to the English external plural or regular plural.
- The broken plural **الْجَمْعُ التَّكْسِيرُ** may be compared to the English internal or irregular plural. (Broken plurals are explained in chapter 21.)

**13.9** The sound masculine plural **جَمْعُ الْمَذَكَّرِ السَّالِمِ** of nouns and adjectives is formed by replacing the case endings of the singular with the following two suffixes:

ـُونَ /...ūna/ in the nominative

ـِينَ /...īna/ in the accusative and genitive

<i>Sing. (masc.)</i>	<i>Plur. nom. (masc.)</i>	<i>Plur. acc. and gen. (masc.)</i>
مُعَلِّمٌ	مُعَلِّمُونَ	مُعَلِّمِينَ
muʿallimun, teacher	muʿallimūna, teacher	muʿallimīna, (of) teachers

**13.10** As in the dual, the final syllable  $\text{نَ...} /...na/$  of the sound plural masculine disappears, if the word enters the  $\text{ʔidāfah}$  construction, e.g.

(a) Sound masculine plural nominative:

مُعَلِّمُوا الْمَدْرَسَةَ	(not: مُعَلِّمُونَ أَلْ...)
muʿallimū l-madrasati	muʿallimūna l-..)
the teachers of the school	

(b) Sound masculine plural accusative and genitive:

مُعَلِّمِي الْمَدْرَسَةِ	(not: مُعَلِّمِينَ أَلْ...)
muʿallimī l-madrasati	muʿallimīna l-..)
the teachers of the school	

**13.11** The sound feminine plural  $\text{جَمْعُ الْمُؤَنَّثِ السَّلَامِ}$  is formed by adding the following two suffixes to the singular word stem:

مَلَكَاتُ... /...ātun/ in the nominative

مَلَكَاتٍ... /...ātin/ in the accusative and genitive

**13.12** It should be noted that the sound feminine plural has only two vowel endings for the three cases, whether they are in the definite or indefinite form, e.g.

Sing. (fem.)	Plur. nom. (fem.)	Plur. acc. and gen. (fem.)
مَلَكَةٌ	مَلَكَاتُ	مَلَكَاتُ
malikatun, a queen	malikātun, queens	malikātin, (of) queens
الْمَلِكَةُ	الْمَلَكَاتُ	الْمَلَكَاتُ
ʔal-malikatu, the queen	ʔal-malikātu, the queens	ʔal-malikāti, (of) the queens

**13.13** The sound feminine plural mostly refers to human beings. However, some masculine nouns indicating non-human beings also take the sound feminine plural endings, e.g.



**Masc. sing.**

حَمَّامٌ

ḥammām<sup>un</sup>, bath (m.)**Plur. nom. (fem.)**

حَمَّامَاتٌ

ḥammāmāt<sup>un</sup>,  
baths (f.)**Plur. acc. and gen. (fem.)**

حَمَّامَاتٍ

ḥammāmāt<sup>in</sup>, (of)  
baths (f.)

**13.14** As in the dual, any feminine noun which has a final **hamzah** هَ... /...āʔu/ replaces it in the plural with **wāw** و /w/, e.g.

**Sing. (fem.)**

صَحْرَاءُ

ṣaḥrāʔu, a desert

**Plur. nom. (fem.)**

صَحْرَاوَاتٌ

ṣaḥrāwāt<sup>un</sup>, deserts**Plur. acc. and gen. (fem.)**

صَحْرَاوَاتٍ

ṣaḥrāwāt<sup>in</sup>, (of) deserts

**13.15** As in the dual, an adjective always agrees in gender and case with the noun it qualifies, e.g.

الطَّالِبَاتُ مَرِيضَاتٌ

ʔat-ṭālibātu marīḍāt<sup>un</sup>.

The students (f.) are ill.

الْمُمَرِّضَاتُ مَاهِرَاتٌ

ʔal-mumarrīḍātu māhirāt<sup>un</sup>.

The nurses (f.) are skilled.

**13.16** An adjective qualifying a sound feminine plural referring to non-human beings or things is in the feminine singular, e.g.

إِمْتِحَانَاتٌ سَهْلَةٌ

ʔimtiḥānāt<sup>un</sup> saḥlat<sup>un</sup>

easy examinations

السَّنَوَاتُ صَعْبَةٌ

ʔa-sanawātu ṣaʕbat<sup>un</sup>.

The years are difficult.

Note a: The general principle is that plural non-human nouns are grammatically feminine singular, which is why the adjective and any other element (including the verb) that qualifies such a noun will also be in the feminine singular. This is called agreement or concord.

Note b: If two nouns of different gender are qualified by the same element, that element will be in the masculine dual.

## Exercises

Number

### Practise your reading:

<sup>1</sup>سَكَنَ <sup>2</sup>التَّاجِرَانِ <sup>3</sup>الْغَنِيَّانِ فِي قَصْرَيْنِ كَبِيرَيْنِ <sup>4</sup>بَيْنَ نَهْرَيِ الْمَدِينَةِ.

- (1) sakana t-tāğirāni l-ğaniyyāni fī qaşrayni kabīrayni bayna nahrayi l-madīnati.

<sup>3</sup>The two rich <sup>2</sup>merchants <sup>1</sup>lived in two big palaces <sup>4</sup>between the two rivers of the city.

<sup>1</sup>ذَبَحَ <sup>2</sup>صَاحِبُ الْمَطْعَمِ دَجَاجَتَيْنِ (s. دَجَاجَةٌ) <sup>3</sup>سُودَاوَيْنِ (s. سُودَاءُ).

- (2) dabaḥa šāhibu l-maṭʿami dağāğatayni sawdāwayni.

<sup>2</sup>The owner of the restaurant <sup>1</sup>slaughtered <sup>3</sup>two black hens.

<sup>1</sup>سَيَّارَتَا (s. سَيَّارَةٌ) الطَّبِيبَيْنِ الْجَدِيدَيْنِ <sup>2</sup>حَمْرَاوَانِ (s. حَمْرَاءُ).

- (3) sayyāratā t-ṭabībayni l-ğadīdayni ḥamrāwāni.

<sup>1</sup>The two cars of the two new physicians are <sup>2</sup>red.

فِي <sup>1</sup>جُنَيْنَتَيْنِ (s. جُنَيْنَةٌ) حَدِيقَتَيْنِ <sup>2</sup>صَاحِبِ <sup>3</sup>الشَّرِكَةِ <sup>4</sup>شَجَرَتَانِ  
كَبِيرَتَانِ <sup>5</sup>وَمَوْقِفَانِ <sup>6</sup>لِسَيَّارَتَيْنِ.

- (4) fī ġunaynatay / ḥadīqatay šāhibi š-šarikati šağaratāni kabīratāni wa-mawqifāni li-sayyāratayni.

In <sup>1</sup>the two gardens of <sup>2</sup>the owner of <sup>3</sup>the company there are two big <sup>4</sup>trees <sup>5</sup>and two car parks <sup>6</sup>for two cars.

فِي <sup>1</sup>الْعَالَمِ الْعَرَبِيِّ <sup>2</sup>عَدَدٌ كَبِيرٌ مِنَ الْإِمَارَاتِ (s. إِمَارَةٌ)  
وَالْجُمْهُورِيَّاتِ (s. جُمْهُورِيَّةٌ).

- (5) fī l-ʿālamī l-ʿarabiyyi ʿadadun kabīrun mina l-ʾimārāti wa-l-ğumhūriyyāti.

In the Arab <sup>1</sup>world there is a large <sup>2</sup>number of emirates and republics.

<sup>1</sup>ذَهَبَ <sup>2</sup>مُصَوِّرُو <sup>3</sup>وَصِحَافِيُّو <sup>4</sup>الْجَرِيدَةِ إِلَى <sup>5</sup>مَكَانِي <sup>6</sup>الْإِضْرَابِ  
<sup>7</sup>وَالْمُظَاهَرَاتِ (s. مُظَاهَرَةٌ).

- (6) dahaba muşawwirū wa-şihāfiyyū l-ğarīdati <sup>3</sup>ilā makānayı l-ʾiḍrābi wa-l-muḍāharāti.

<sup>2</sup>The photographers <sup>3</sup>and the journalists of <sup>4</sup>the newspaper <sup>1</sup>went to <sup>5</sup>both <sup>5</sup>the location (place) of <sup>6</sup>the strike(s) and <sup>5</sup>the location of <sup>7</sup>the demonstration.

زَعَلَ<sup>1</sup> / غَضِبَ<sup>2</sup> بَعْضُ الْمُعَلِّمِينَ وَالْمُعَلِّمَاتِ مِنْ مُدِيرِ<sup>3</sup> الدَّوْرَةِ<sup>4</sup> التَّدْرِيبِيَّةِ.

- (7) za'ila / gaḍiba ba'du l-mu'allimīna wa-l-mu'allimāti min mudīri d-dawrati t-tadrībiyyati.

<sup>2</sup>Some of the male and the female teachers <sup>1</sup>became angry with the director of <sup>4</sup>the training <sup>3</sup>course / <sup>3</sup>session.

مُهَنْدِسُو الشَّرِكَةِ الْمِصْرِيُّونَ<sup>2</sup> مُسَافِرُونَ<sup>3</sup> غَدًا فِي<sup>4</sup> عَطْلَةٍ<sup>5</sup> قَصِيرَةٍ.

- (8) muhandisū š-šarikati l-miṣriyyūna musāfirūna ḡadan fī 'uṭlatin qaṣīratin.

The company's Egyptian <sup>1</sup>engineers are <sup>2</sup>travelling <sup>3</sup>tomorrow on <sup>5</sup>a short <sup>4</sup>holiday.

فَرِحَ الْمُعَلِّمُونَ وَالْمُعَلِّمَاتُ<sup>2</sup> بِخَبَرِ<sup>3</sup> نَجَاحِ الطَّالِبَاتِ فِي<sup>4</sup> مَعْهَدِ<sup>5</sup> التَّمْرِيزِ.

- (9) fariḥa l-mu'allimūna wa-l-mu'allimātu bi-ḡabari naḡāḥi t-ṭālibāti fī ma'ḥadi t-tamrīdi.

The male and female teachers <sup>1</sup>were happy <sup>2</sup>at the news of the female students' <sup>3</sup>success in <sup>5</sup>the nursing <sup>4</sup>institute.

رَبِحَ<sup>1</sup> الزَّوْجَانِ السَّعِيدَانِ<sup>2</sup> بِلِطَاقَتَيْ<sup>3</sup> (s. بِلِطَاقَةٍ)<sup>4</sup> سَفَرٍ إِلَى<sup>5</sup> عَاصِمَتَيْنِ فِي<sup>1</sup> أُرُوبَا.

- (10) rabiḥa z-zawḡāni s-sa'īdāni biṭāqatay safarin 'ilā 'āsimatayni fī 'ūrūbbā.

The happily <sup>2</sup>married couple <sup>1</sup>won two <sup>4</sup>travel <sup>3</sup>tickets to <sup>5</sup>two capital cities in Europe.

الشُّرْطَيَانِ الْجَدِيدَانِ<sup>2</sup> غَيْرُ<sup>3</sup> مُخْلِصَيْنِ<sup>4</sup> لِلْقَانُونِ.

- (11) 'aš-šurṭiyyāni l-ḡadīdāni ḡayru muḥliṣayni li-l-qānūni.

The two new <sup>1</sup>policemen are <sup>2</sup>not <sup>3</sup>faithful <sup>4</sup>to the law.

ابْنَتَا (s. ابْنَةٍ)<sup>1</sup> السَّفِيرِ الْجَدِيدِ<sup>2</sup> مُهَذَّبَتَانِ (s. مُهَذَّبَةٌ) وَجَمِيلَتَانِ.

- (12) 'ibnatā s-safiri l-ḡadīdi muḡadḡabatāni wa-ḡamīlatāni.

The two daughters of the new <sup>1</sup>ambassador are <sup>2</sup>polite (well mannered) and beautiful.

زَارَ الْمُعَلِّمُونَ وَالْمُعَلِّمَاتُ<sup>2</sup> مَتْحَفَيْنِ جَدِيدَيْنِ فِي<sup>3</sup> وَسْطِ الْمَدِينَةِ.

- (13) zāra l-mu'allimūna wa-l-mu'allimātu maṭḥafayni ḡadīdayni fī wasaṭi l-madīnati.

The male and female teachers <sup>1</sup>visited two new <sup>2</sup>museums in <sup>3</sup>the centre of the city.

١بَدَأَ ٢مُصَوِّرُو ٣الْجَرِيدَةِ ٤الْأَضْرَابَ ٥لِمُدَّةٍ ٦سَاعَتَيْنِ (s.سَاعَةً).

- (14) bada'a muṣawwirū l-ḡarīdati l-ḥidrāba li-muddati sā'atayni.

<sup>2</sup>The photographers of <sup>3</sup>the newspaper <sup>1</sup>began the <sup>6</sup>two-hour (<sup>5</sup>time) <sup>4</sup>strike.

١مُهَنْدِسُو ٢شَرِكَةِ ٣الْنَفْطِ ٤مَدْعُوْنَ إِلَى ٥حَفْلَةٍ ٦عِنْدَ الْوَزِيرِ.

- (15) muhandisū šarikati n-nafti mad'uwwūna 'ilā ḥaflatin 'inda l-wazīri.

<sup>1</sup>The engineers of the <sup>3</sup>oil <sup>2</sup>company are <sup>4</sup>invited to <sup>5</sup>a party <sup>6</sup>at the minister's (house).

### Translate into Arabic:

- (1) The (two) merchants' car is black.
- (2) The owner of the restaurant slaughtered two red hens.
- (3) A large number of journalists went to two capitals (cities) in the Arab world.
- (4) The male and female teachers are travelling tomorrow on a short holiday.
- (5) The two rich owners of the restaurant lived in two big palaces in the centre of the city.
- (6) The two new engineers are not faithful to the company.
- (7) The married couple visited two new gardens in the centre of the city.
- (8) The two new policemen won two travel tickets to Europe.
- (9) The photographers of the newspaper are travelling to some of the emirates and republics in the Arab world.
- (10) The two new physicians were (became) angry with the director of the training course.
- (11) The two engineers were angry with the ambassador at the party (given) by the minister.
- (12) The director of the nursing institute was happy at the news of the (female) students' success.

## Chapter 14

# *Perfect tense verbs, root and radicals, trilateral verbs and word order*

**14.1** There are two main verb tenses in Arabic:

- (a) Perfect tense: corresponds usually to the English past or perfect tense.
- (b) Imperfect tense: corresponds usually to the English present or future tense (see chapter 17).

Note: The tenses in Arabic do *not* express the time of an event in the same precise way as the primary tenses in Indo-European languages. The Arabic tenses can be better understood as different aspects of viewing the action in terms of an opposition between a stated or proposed fact and an action or state in progress or preparation. That is why the terms perfect and imperfect tense do not correspond to the meaning of these terms in, for example, English (in fact, the literal Latin meanings of the terms perfect and imperfect are more helpful in this regard). In spite of this, we will keep to the traditional terms, since they are widely employed in Western Arabic textbooks.

### **14.2** *Perfect tense*

The perfect tense, **أَلْفَعْلُ الْمَاضِي**, indicates mostly a past state, completed action or established fact. In the third and second persons the perfect may also express a wish or benediction. In conditional sentences the perfect expresses a hypothesis (to be explained in chapter 39).

Note: Because there is no infinitive in Arabic in the same sense as in English, the third person masculine singular of the perfect tense is given as the corresponding basic or reference form of the verb. Thus, for example, the basic verb form **كَتَبَ** *kataba* means 'he wrote' or 'he has written'. But when used as a general

reference form for the said verb with all its various forms, كَتَبَ kataba is conventionally translated by the English infinitive ‘to write’.

Perfect  
tense, root,  
radicals,  
trilateral  
verbs, word  
order

### 14.3 Root and radicals

Most of the Arabic basic verb forms consist of three consonants (radicals) and three vowels (CVCVCV). The three consonants constitute the root of the verb, which is why they are called radicals (i.e. ‘root-makers’). (*Vowels cannot function as radicals.*) It is important to know and recognize the root of every verb, because the root is the absolute (invariable) basis of all the different forms of the verb as well as of most nouns, adjectives and adverbs and even many prepositions. In Arabic dictionaries most words and word forms are therefore entered alphabetically under the respective root.

Note: The abbreviation ‘C’ above denotes ‘consonant’ and ‘V’ denotes ‘vowel’.

### 14.4 Trilateral verbs

- (a) Roots with three radicals are called trilateral verbs (singular: **أَلْفَعْلُ الثَّلَاثِي** *al-fi‘lu t-tulāṭī*). Thus the root of the trilateral verb **kataba** ‘to write’ is *k-t-b*. This is the form under which you will find the verb **kataba** (and other forms of this verb) in Arabic dictionaries.
- (b) The trilateral verbs have three patterns of vowelling. In the basic form the first and last consonants (radicals) are always vowelled with **faḥah** /a/. But the middle consonant (radical) may be vowelled with any of the three short vowels:

CaCaCa

كَتَبَ

kataba

he wrote

CaCiCa

شَرِبَ

šariba

he drank

CaCuCa

كَبُرَ

kabura

he grew up

**14.5** Separate personal pronouns for the subject and object are usually not used in Arabic verbal sentences. Verbs are conjugated for the

person, gender and number of the subject and pronominal object by means of suffixes (and in the imperfect also prefixes). Suffixes which refer to the subject are called personal endings. These endings are written in bold type in the transliteration of the conjugation table below.

Note: There are various ways to read the order of the Arabic verb conjugation. The order used in this book is not the Arabic way, but rather an old tradition still employed in most of the European Arabic textbooks.

Conjugation of the verb **كَتَبَ** kataba 'to write' in the perfect tense in all persons, genders and numbers (of the subject):

	singular	dual	plural
3. m.	كَتَبَ katab+ <b>a</b> he wrote	كَتَبَا katab+ <b>ā</b> they (2) wrote	كَتَبُوا katab+ <b>ū</b> they wrote
3. f.	كَتَبَتْ katab+ <b>at</b> she wrote	كَتَبَتَا katab+ <b>atā</b> they (2) wrote	كَتَبْنَ katab+ <b>na</b> they wrote
2. m.	كَتَبْتَ katab+ <b>ta</b> you wrote	كَتَبْتُمَا katab+ <b>tumā</b> you (2) wrote	كَتَبْتُمْ katab+ <b>tum</b> you wrote
2. f.	كَتَبْتِ katab+ <b>ti</b> you wrote	كَتَبْتُمَا katab+ <b>tumā</b> you (2) wrote	كَتَبْتُنَّ katab+ <b>tunna</b> you wrote
1. m. and f.	كَتَبْتُ katab+ <b>tu</b> I wrote	—	كَتَبْنَا katab+ <b>nā</b> we wrote

Note: The extra 'alif | at the end of the third person masc. plural is not pronounced, and it is elided when a suffix denoting the object is added.

**14.6** The normal word order in sentences with a perfect tense verb is:

verb + subject + object / complement + adverbial(s)

- (a) When a verb in the third person is placed first in the sentence, the verb must be in the singular, even though the subject may be in the plural or dual. The verb always agrees with the gender of the subject, however, e.g.

شَرِبَ الْمُعَلِّمُونَ عَصِيرًا

šariba l-mu‘allimūna ‘ašīran.

The teachers (m. pl.) drank juice.

شَرِبَتِ الْبِنْتَانِ عَصِيرًا

šaribati l-bintāni ‘ašīran.

The two girls (dual) drank juice.

Remember: When a verb in the third person feminine singular is followed by a word beginning with **hamzatu l-wašli** (wašlah), the **sukūn** on the final /...t/ شَت... is replaced by **kasrah** شَتْ... to avoid having three consonants in succession, e.g.

... شَرِبَتِ الْبِنْتُ شَرِبَتِ الْبِنْتُ šaribati l-bintu... (not: شَرِبَتْ الْبِنْتُ šaribat l-bintu...)

- (b) If the subject refers to a human being and the verb is placed after the subject, the verb must agree with the subject in number and gender, e.g.

الْمُعَلِّمُونَ شَرَبُوا عَصِيرًا

‘al-mu‘allimūna šaribū ‘ašīran.

The teachers (m. pl.) drank juice.

الْمُعَلِّمَتَانِ شَرَبَتَا عَصِيرًا

‘al-mu‘allimatāni šaribatā ‘ašīran.

The (two) teachers (f.) drank juice.

- 14.7** If the subject is not expressed by a noun or separate pronoun, the verb alone expresses its number, whether it be singular, dual or plural, e.g.

شَرَبُوا عَصِيرًا

šaribū ‘ašīran.

They (m. pl.) drank juice.

شَرَبَتَا عَصِيرًا

šaribatā ‘ašīran.

They (f. dual) drank juice.

- 14.8** If the subject is in the plural and refers to non-humans, the verb is in the feminine singular, e.g.



شَرَبَتِ الْكِلَابُ حَلِيبًا

**šaribati** (sing.) l-kilābu ḥalīban.

The dogs drank milk.

الْكِلَابُ شَرَبَتْ حَلِيبًا

ʔal-kilābu **šaribat** ḥalīban.

The dogs drank milk.

**14.9** If the subject is in the dual and refers to non-humans, the verb is in the dual (if following the subject) and agrees with the gender of the subject, just as with dual human beings, e.g.

شَرَبَ الْكَلْبَانِ حَلِيبًا

**šariba** l-kalbāni ḥalīban. The (two) dogs (m.) drank (m. sing.) milk.

الْكَلْبَانِ شَرَبَا حَلِيبًا

ʔal-kalbāni **šaribā** ḥalīban. The (two) dogs (m.) drank (m. dual) milk.

شَرَبَتِ الْكَلْبَتَانِ حَلِيبًا

**šaribati** l-kalbatāni ḥalīban. The (two) dogs (f.) drank (f. sing.) milk.

الْكَلْبَتَانِ شَرَبَتَا حَلِيبًا

ʔal-kalbatāni **šaribatā** ḥalīban. The (two) dogs (f.) drank (f. dual) milk.

**14.10** The verb in the perfect tense is sometimes preceded by the particle **قَدْ** qad, or **لَقَدْ** la-qad, which is usually not translated. The purpose of these particles is merely a matter of style or to emphasize the completion or realization of the action of the verb, like adding the corroborating auxiliary ‘do’, the adverb ‘really’ or ‘already’, e.g.

قَدْ شَرَبَ الْحَلِيبَ **qad** šariba l-ḥalība.

He **did** drink the milk. OR He has **already** drunk the milk.

#### **14.11 Negative of the perfect tense**

The negative particle **مَا** mā ‘not’ is used to negate the perfect tense and is placed before the verb, e.g.

مَا شَرَبَ الْحَلِيبَ **mā** šariba l-ḥalība. He did not drink the milk.

Note: A more common way of negating the perfect in modern literary Arabic is introduced in chapter 28.

## Exercises

### Practise your reading:

Perfect  
tense, root,  
radicals,  
triliteral  
verbs, word  
order

أَكَلَ السَّابَّاحُونَ<sup>١</sup> طَعَامًا<sup>٢</sup> فَاسِدًا<sup>٣</sup> فَمَرَضُوا.

- (1) 'akala s-sabbāḥūna ṭa'āman fāsida fa-mariḍū.

The swimmers ate<sup>2</sup> rotten (spoiled) <sup>1</sup>food<sup>3</sup> and (so) became ill.

طَلَبَ<sup>١</sup> الْقَاضِي مِنَ الْكَاتِبِ<sup>٢</sup> تَقْرِيرًا<sup>٣</sup> عَنِ الْحَادِثِ<sup>٤</sup>.

- (2) ṭalaba l-qāḍī min al-kātibī taqrīran 'ani l-ḥādīti.

<sup>2</sup>The judge asked the clerk (secretary) for <sup>3</sup>a report about <sup>4</sup>the accident.

جَلَسَتِ الْمَرْأَةُ<sup>١</sup> التَّعَبَةً<sup>٢</sup> عَلَى كُرْسِيِّ<sup>٣</sup> مَكْسُورٍ<sup>٤</sup> أَمَامَ<sup>٥</sup> مَدْخَلِ<sup>٦</sup> الدُّكَّانِ.

- (3) ḡalasati l-mar'atu t-ta'ibatu 'alā kursiyyin maksūrin 'amāma madḡali d-dukkāni.

<sup>2</sup>The tired woman sat on <sup>4</sup>a broken <sup>3</sup>chair in front of <sup>5</sup>the entrance of <sup>6</sup>the shop.

نَجَحَتِ الطَّالِبَتَانِ الْأَجْنِبِيَّتَانِ فِي<sup>١</sup> امْتِحَانِ<sup>٢</sup> الْقَبُولِ<sup>٣</sup> لِكَلِيَّةِ<sup>٤</sup> الطَّبِّ.

- (4) naḡaḡati ṭ-ṭālibatāni l-aḡnabiyyatāni fī mtiḡāni l-qubūli li-kulliyati ṭ-ṭibbi.  
The two foreign students (f.) passed the <sup>3</sup>entrance <sup>2</sup>exam to the faculty of <sup>4</sup>medicine (medical college).

أَكَلَ<sup>١</sup> الْقِطُّ<sup>٢</sup> الْجُبْنَةَ<sup>٣</sup> عَنِ الطَّائِلَةِ<sup>٤</sup> وَخَطَفَ<sup>٥</sup> قِطْعَةً<sup>٦</sup> اللَّحْمِ مِنَ<sup>٧</sup> الْبَرَادِ<sup>٨</sup> وَهَرَبَ<sup>٩</sup> بِهَا إِلَى<sup>١٠</sup> الْحَدِيقَةِ.

- (5) 'akala l-qitṭu l-ḡubnata 'ani ṭ-tāwilati wa-ḡaṭafa qit'ata l-laḡmi min al-barrādi wa-haraba bi-ḡā ilā l-ḡadīqati.

<sup>1</sup>The cat ate <sup>2</sup>the cheese from the table, <sup>3</sup>then snatched <sup>4</sup>the piece of meat from <sup>5</sup>the refrigerator <sup>6</sup>and ran away <sup>7</sup>with it to <sup>8</sup>the garden.

حَمَلَ<sup>١</sup> الْعَامِلَانِ الْكَيْسَ<sup>٢</sup> الثَّقِيلَ<sup>٣</sup> وَطَلَعَا بِهِ<sup>٤</sup> عَلَى<sup>٥</sup> الدَّرَجِ<sup>٦</sup> إِلَى<sup>٧</sup> الطَّائِقِ<sup>٨</sup> الْخَامِسِ.

- (6) ḡamala l-'āmilāni l-kīsa ṭ-taḡīla wa-ṭala'ā bi-ḡā ilā d-daraḡi ilā ṭ-tābiqi l-ḡāmisi.

<sup>2</sup>The two workers carried the <sup>4</sup>heavy <sup>3</sup>sack <sup>5</sup>and climbed with it up <sup>6</sup>the stairs to <sup>8</sup>the fifth <sup>7</sup>floor.

ذَكَرَتْ<sup>2</sup> جَرِيدَةً<sup>3</sup> الْيَوْمَ<sup>4</sup> أَنَّ<sup>5</sup> الْوَزِيرَيْنِ<sup>6</sup> قَدْ<sup>7</sup> رَفَضَا<sup>8</sup> الْمَشْرُوعَ<sup>9</sup>.

- (7) dakarat ġarīdatu l-yawmi ʿanna l-wazīrayni qad rafaḍā l-mašrūʿa.

<sup>3</sup>Today's <sup>2</sup>newspaper <sup>1</sup>mentioned that the two ministers had <sup>4</sup>rejected <sup>5</sup>the project.

رَجَعَ<sup>1</sup> الْمُعَلِّمُونَ<sup>2</sup> مِنَ<sup>3</sup> الْوِزَارَةِ<sup>4</sup> بَعْدَ<sup>5</sup> أَنْ<sup>6</sup> حَضَرُوا<sup>7</sup> أَجْتِمَاعًا<sup>8</sup> مَعَ<sup>9</sup> الْوَزِيرِ<sup>10</sup>.

- (8) raġaʿa l-muʿallimūna mina l-wizāratī baʿda ʿan ḥaḍarū ġtimāʿan maʿa l-wazīri.

The teachers (m.) <sup>1</sup>returned from <sup>2</sup>the ministry after they <sup>3</sup>attended <sup>4</sup>a meeting with <sup>5</sup>the minister.

كَسَرَ<sup>1</sup> بَعْضُ<sup>2</sup> الْمُتَظَاهِرِينَ<sup>3</sup> بَابَ<sup>4</sup> الْمَصْنَعِ<sup>5</sup> وَدَخَلُوا<sup>6</sup> مَكْتَبَ<sup>7</sup> الْمُدِيرِ<sup>8</sup>.

- (9) kasara baʿḍu l-mutaḍāhirīna bāba l-mašnaʿi wa-ḍaḥalū maktaba l-mudiri.

<sup>2</sup>Some of <sup>3</sup>the demonstrators <sup>1</sup>broke down the door of <sup>4</sup>the factory <sup>5</sup>and entered the <sup>7</sup>director's <sup>6</sup>office.

اِشْرَحَ<sup>1</sup> الْمُحَاضِرُ<sup>2</sup> الدَّرْسَ<sup>3</sup> بِصَوْتٍ<sup>4</sup> مُنْخَفِضٍ<sup>5</sup> فَمَا<sup>6</sup> سَمِعَ<sup>7</sup> الطُّلَّابُ<sup>8</sup> وَمَا<sup>9</sup> فَهِمُوا<sup>10</sup> الدَّرْسَ<sup>11</sup>.

- (10) šaraḥa l-muḥāḍiru d-darsa bi-šawtin munḥafiḍin fa-mā samiʿa ṭ-ṭullābu wa-mā fahimū d-darsa.

<sup>2</sup>The lecturer <sup>1</sup>explained the lesson in <sup>4</sup>a low <sup>3</sup>voice, and the students <sup>5</sup>neither <sup>6</sup>heard nor <sup>7</sup>understood the lesson.

نَشَرَتْ<sup>1</sup> الْجَرِيدَةُ<sup>2</sup> مَقَالًا<sup>3</sup> طَوِيلًا<sup>4</sup> عَنِ<sup>5</sup> الْأَزْمَةِ<sup>6</sup> الْأِقْتِسَادِيَّةِ<sup>7</sup> فِي<sup>8</sup> الْبِلَادِ<sup>9</sup>.

- (11) našarati l-ġarīdatu maqālan ṭawīlan ʿani l-ʾazmati l-ʾiqtišādiyyati fi l-bilādi.

<sup>2</sup>The newspaper <sup>1</sup>published a long <sup>3</sup>article on <sup>5</sup>the economic <sup>4</sup>crisis in the country.

دَفَعَتْ<sup>1</sup> الشَّرِكَةُ<sup>2</sup> أَجْرًا<sup>3</sup> حَسَنًا<sup>4</sup> لِلْمُهَنْدِسِ<sup>5</sup> الْجَدِيدِ<sup>6</sup> وَرَفَعَتْ<sup>7</sup> أَجُورَ<sup>8</sup> بَاقِيِ<sup>9</sup> الْمُوظَّفِينَ<sup>10</sup>.

- (12) dafaʿati š-šarikatu ʾaġran ḥasanan li-l-muhandisi l-ġadīdi wa-rafaʿat

ʾuġūra bāqī l-muwaddāfīna.

<sup>2</sup>The company <sup>1</sup>paid a good <sup>3</sup>salary to the new <sup>4</sup>engineer <sup>5</sup>and raised the <sup>6</sup>wages of the <sup>7</sup>rest of the employees.

١ مَنَعَ ٢ الْحَارِسُ ٣ دُخُولَ النَّاسِ إِلَى ٤ الْمَلْعَبِ ٥ دُونَ ٦ بِلَاقَاتٍ ٧ فَفَقَزُوا  
مِنْ ٨ فَوْقِ ٩ الْجِدَارِ ١٠ وَشَاهَدُوا ١١ الْمُبَارَاةَ.

(13) mana‘a l-hārisu duḥūla n-nāsi ‘ilā l-mal‘abi dūna biṭāqātīn fa-qafazū min fawqa l-ḡidāri wa-šāhadū l-mubārāta.

<sup>2</sup>The guard <sup>1</sup>prevented the people <sup>5</sup>without <sup>6</sup>tickets <sup>3</sup>from entering <sup>4</sup>the stadium (lit. playground) <sup>7</sup>so they jumped <sup>8</sup>over the <sup>9</sup>wall and <sup>10</sup>watched <sup>11</sup>the match.

١ ذَهَبَتِ الطَّالِبَاتُ فِي ٢ رِحْلَةٍ إِلَى ٣ الْقَلْعَةِ ٤ وَبَعَثْنَ لِمُعَلِّمَاتِهِنَّ ٥ بِلَاقَاتٍ  
٦ بَرِيدِيَّةً.

(14) dahabati ṭ-ṭālibātu fī riḥlatin ‘ilā l-qal‘ati wa-ba‘aṭna li-mu‘allimāti-hinna biṭāqātīn barīdiyyatan.

The students (f.) <sup>1</sup>went on <sup>2</sup>a trip to <sup>3</sup>the fortress <sup>4</sup>and sent <sup>6</sup>post<sup>5</sup>cards to their teachers (f.).

١ رَفَضَتْ ٢ الطِّفْلَةَ ٣ الْمَرِيضَةَ ٤ الطَّعَامَ وَالشَّرَابَ.

(15) rafaḍati ṭ-ṭiflatu l-marīḍatu ṭ-ṭa‘āma wa-š-šarāba.

<sup>3</sup>The sick <sup>2</sup>child (f.) <sup>1</sup>rejected (the) <sup>4</sup>food and (the) drink.

### Translate into Arabic:

- (1) The judge ate rotten meat and he became ill.
- (2) The tired swimmer sat on a broken table.
- (3) The sick woman carried the heavy sack from the shop.
- (4) The company raised the salary of the new employee.
- (5) The workers attended a meeting with the minister.
- (6) The engineer published a long article in the newspaper.
- (7) The two ministers asked for a report about the project.
- (8) The engineer carried the heavy sack and took it up the stairs to the fifth floor.
- (9) The foreign student (m.) did not understand the lesson.
- (10) The ministry asked (مِنْ) the clerk for a report on the economic crisis.
- (11) The newspaper rejected a long article on the crisis in the factory.
- (12) The teacher (m.) returned from the fortress.

Perfect  
tense, root,  
radicals,  
triliteral  
verbs, word  
order

- (13) The guard prevented the demonstrators from entering the fortress.
- (14) The cat snatched the piece of cheese from the refrigerator and ran away  
(with it) to the director's office.

## Chapter 15

# Separate personal pronouns and suffix pronouns

**15.1** The separate personal pronouns الضَمَائِرُ الْمُنْفَصِلَةُ are:

	singular	dual	plural
1. m. f.	أَنَا ʾanā, I	(as in the plural)	نَحْنُ naḥnu, we
2. m.	أَنْتَ ʾanta, you	أَنْتُمَا ʾantumā, you two	أَنْتُمْ ʾantum, you
2. f.	أَنْتِ ʾanti, you	أَنْتُمَا ʾantumā, you two	أَنْتُنَّ ʾantunna, you
3. m.	هُوَ huwa, he, it	هُمَا humā, they two	هُمْ hum, they
3. f.	هِيَ hiya, she, it	هُمَا humā, they two	هُنَّ hunna, they

Note: When dual or plural pronouns refer to mixed gender, the masculine predominates.

**15.2** The separate personal pronouns have no case forms other than the nominative. Hence they replace nominative nouns, e.g.

الرَّجُلُ طَوِيلٌ

ʾar-raġulu ṭawīlun. The man is tall.

هُوَ طَوِيلٌ

huwa ṭawīlun. He is tall.

الْبِنْتُ لَطِيفَةٌ

al-bintu laṭīfatun. The girl is kind.

هِيَ لَطِيفَةٌ

hiya laṭīfatun. She is kind.

Note: A separate pronoun can be added as an apposition to a word containing a suffix pronoun to give special emphasis, e.g.

مَرَرْتُ بِكَ أَنْتَ

marartu bi-ka ʾanta.

I passed by **you**. (**You** are the one I passed by.)

**15.3** Sometimes the verb is preceded by a separate personal pronoun referring to the subject to put stress on the statement or subject, or to make the expression clear and to avoid misunderstandings in an unvocalized text, e.g.

أَنَا شَكَرْتُ الطَّيِّبَ ʾanā šakartu ṭ-ṭabībā. I thanked the doctor.

أَنْتَ سَمِعْتَ الْخَبَرَ ʾanta samiʿta l-ḥabara. **You** heard the piece of news.

أَنَا أُحِبُّكَ / أُحِبُّكَ ʾanā ʾuḥibbu-ki (f.) / ʾuḥibbu-ka (m.). I (certainly) love you.

**15.4** The suffix pronouns الضَّمَائِرُ الْمُتَّصِلَةُ function as accusative and genitive forms of the personal pronouns. They can be attached to nouns, prepositions or verbs:

	singular	dual	plural
1.	أَنَا... /..ā/	أَنْتَ... /..nī/ (as in the plural)	أَنْتَ... /..nā/
	my	me	our, us
2. m.	كَ... /..ka/	كُمَا... /..kumā/	كُمُ... /..kum/
	your, you	your, you (two)	your, you
2. f.	كِ... /..ki/	كُمَا... /..kumā/	كُنَّ... /..kunna/
	your, you	your, you (two)	your, you
3. m.	هُ... /..hu/	هُمَا... /..humā/	هُمْ... /..hum/
	his, him, its, it	their, them (two)	their, them
3. f.	هَا... /..hā/	هُمَا... /..humā/	هُنَّ... /..hunna/
	her, its, it	their, them (two)	their, them

Note: The suffix pronoun for the first person singular **ني**... /..nī/ ‘me’, is attached only to a verb, indicating the direct object (verbal object).

**15.5** When suffix pronouns are attached to nouns, they function as possessive pronouns, i.e. as the genitive case of the separate personal pronouns. The noun and the suffixed pronoun form together a type of **ʿidāfah** construction, e.g.

**قَلَمِي** qalam-ī, my pen      **بَيْتُهُ** baytu-**hu**, his house

**15.6** The final syllable **nūn** **ن**... /...n/ + **fatḥah/kasrah** of the dual and sound masculine plural endings is dropped before a suffix pronoun, e.g.

dual			
Nom.	كِتَابَانِ kitābāni two books	كِتَابَاكَ kitābā-ka your (m.) (two) books	(not: كِتَابَانِكَ kitābāni-ka)
Acc. and gen.	كِتَابَيْنِ kitābayni two books	كِتَابَيْكَ kitābay-ka your (m.) (two) books	(not: كِتَابَيْنِكَ kitābayni-ka)
plural			
Nom.	مُعَلِّمُونَ mu‘allimūna teachers (m.)	مُعَلِّمُوكَ mu‘allimū-ka your (m.) teachers	(not: مُعَلِّمُونِكَ mu‘allimūna-ka)
Acc. and gen.	مُعَلِّمِينَ mu‘allimīna teachers (m.)	مُعَلِّمِيكَ mu‘allimī-ka your (m.) teachers	(not: مُعَلِّمِينَكَ mu‘allimīna-ka)

**15.7** The first person singular suffix **ي**... /...ī/ ‘my’ becomes **ِي**... /...ya/ when it is preceded by a long vowel or a diphthong, e.g.

Separate  
personal  
pronouns  
and suffix  
pronouns



dual		
Nom.	عَيْنَانِ ʿaynān-i two eyes	عَيْنَايَ ʿaynā-ya (not: عَيْنَانِي ʿaynāni-ya) my (two) eyes
Acc. and gen.	عَيْنَيْنِ ʿaynayn-i two eyes	عَيْنَيَّ ʿaynay-ya (not: عَيْنَيْنِي ʿaynayni-ya) my (two) eyes

**15.8** When the suffix pronoun for the first person singular is attached to a sound masculine plural, the final **و... /...ū/** is changed to **ِي... /...iyya/** in all three cases, e.g.

plural		
مُعَلِّمُونَ	مُعَلِّمِي	(not: مُعَلِّمُونِي)
muʿallim-ūna, teachers	muʿallim-iyya, my teachers	muʿallimūna-ya

**15.9** The **ʿidāfah** construction may contain more than one annexed noun **الْمُضَافُ**. In this case only one annexed noun is placed before the annexer **الْمُضَافُ إِلَيْهِ**. The other annexed nouns are placed after the annexer, each preceded by the conjunction **وَ /wa.../** ‘and’ and followed by a (possessive) suffix pronoun referring to the annexer and agreeing with it in number and gender, e.g.

قَلَمُ الطَّالِبِ وَكِتَابُهُ وَدَفْتَرُهُ وَحَقِيبَتُهُ

qalamu ṭ-ṭālibi **wa-kitābu-hu wa-daftaru-hu wa-ḥaqībatu-hu**

the student’s pen, book, notebook and bag

(lit. the student’s pen **and his** book **and his** notebook **and his** bag)

مَدْرَسَةُ الْقَرْيَةِ وَجَامِعُهَا وَدُكَّانُهَا وَمَكْتَبَتُهَا

madrasatu l-qaryati **wa-ḡāmiʿu-hā wa-dukkānu-hā wa-maktabatu-hā**

the school, mosque, store and library of the village

(lit. the school of the village **and its** mosque **and its** store **and its** library)

**15.10** In contradiction to the above grammatical rule, in modern literary Arabic two coordinated annexed nouns are often placed before the annexer, e.g.

**According to the rule**

بَابُ السَّيَّارَةِ وَمِفْتَاحُهَا

**bābu s-sayyārati wa-miftāḥu-hā**

the door and the key of the car

إِسْمُ الرَّجُلِ وَعُمُرُهُ

**ʾismu r-raġuli wa-ʿumru-hu**

the name and age of the man

**In modern literary Arabic**

بَابٌ وَمِفْتَاحُ السَّيَّارَةِ

**bābu wa-miftāḥu s-sayyārati**

إِسْمٌ وَعُمُرُ الرَّجُلِ

**ʾismu wa-ʿumru r-raġuli**

**15.11** Remember that when a suffix pronoun is attached to any of the four prepositions مَعَ maʿa, عِنْدَ ʿinda, لَدَى ladā or لَ... (لَ... li- (la-), the expression may be equivalent to the English verb to have (see chapter 11.10), e.g.

عِنْدَهُ سَيَّارَةٌ

**ʿinda-hu sayyāratun.**

He has a car.

مَعَهُمْ كِتَابٌ

**maʿa-hum kitābun.**

They have a book.

لَهُ بَيْتٌ كَبِيرٌ

**la-hu baytun kabīrun.**

He has a big house.

**15.12** When the alternative form يَ... /...ya/ (see paragraph 15.7) of the suffix pronoun for the first person singular is attached to a preposition ending in ʾalif maqṣūrah يَ..., they combine into يَ... /...yya/, e.g.

إِلَى ʾilā, to

becomes:

إِلَيَّ ʾilā-yya, to me

عَلَى ʿalā, on

becomes:

عَلَيَّ ʿalā-yya, on me

**15.13** When the suffix pronoun for the first person singular يَ... /...ī/ is attached to the two prepositions below, the final نَ... /n/ of the prepositions is doubled:

مِنْ min, from

becomes:

مِنِّي minn-ī, from me

عَنْ ʿan, about

becomes:

عَنِّي ʿann-ī, about me

**15.14** The preposition ...ل /li.../ 'for, to, belonging to' takes the form ل... /la.../ before all suffix pronouns, except before the suffix pronoun of the first person singular, e.g.

لَكَ la-ka

for you, belonging to you

لَهُمْ la-hum

for them, belonging to them

BUT:

لِي I-lī,

for me, belonging to me

**15.15** The **ḍammah** of the suffix pronouns is changed to **kasrah** when the suffix is preceded by **kasrah** or **yāʾ**:

هُ... /...hu/

هُمَا... /...humā/

هُمْ... /...hum/

هُنَّ... /...hunna/

These suffixes become:

هِ... /...hi/

هِمَا... /...himā/

هِمْ... /...him/

هِنَّ... /...hinna/

Examples:

فِي بَيْتِهِ

fī bayti-**hi**

in his house

مِنْ مُعَلِّمَيْهِمَا

min mu'allimay-**himā**

from their (two) teachers

إِلَيْهِمْ

'ilay-**him**

to them

**15.16** When the suffix pronouns are attached to verbs, they function as the direct (or indirect) object of transitive verbs, e.g.

شَتَمَنِي

ṣatama-**nī**.

He insulted me.

سَمِعَهُ

sami'a-**hu**.

He heard him.

حَمَلَهُمْ

ḥamala-**hum**.

He carried them.

Remember: The suffix pronoun for the first person singular نِي... /...nī/ 'me' is attached only to a verb (see 15.4 note).

**15.17** When a suffix pronoun is attached to the second person

masculine plural of a verb in the perfect tense, the personal ending <sup>تُم</sup>.../...tum/ becomes <sup>تُمُو</sup>... /...tum-ū/, e.g.

<sup>سَمِعْتُمْ</sup> sami‘tum      becomes:      <sup>سَمِعْتُمُو</sup> sami‘tum-ū-hu  
you (pl.) heard      you (pl.) heard him

**15.18** Please recall that when the suffix pronouns are attached to the third person masculine plural of a verb in the perfect tense, the final <sup>ا</sup>alif (l) is elided, e.g.

<sup>سَمِعُوا</sup> sami‘ū, they heard      <sup>سَمِعُوهُ</sup> sami‘ū-hu, they heard him

**15.19** The suffix : <sup>كُم</sup>... /...kum/ becomes: <sup>كُمُ</sup>... /...kum-u/ and  
<sup>هُمْ</sup>... /...hum/ becomes: <sup>هُمُ</sup>... /...hum-u/

The sukūn is replaced by **ḍammah** when it is followed by a word beginning with **waṣlah**, e.g.

<sup>شَكَرْكُمْ</sup>      <sup>شَكَرْكُمْ الْمُعَلِّمُ</sup>  
šakarakum.      šakarakumu l-mu‘allimu.  
He thanked you (masc. plur.).      The teacher thanked you.

**15.20** The preposition <sup>بَيْنَ</sup> is used with the meaning ‘between’. It must be repeated before each coordinated member, if any of these members is expressed by a suffix pronoun, e.g.

<sup>بَيْنَ الْمُدِيرِ وَبَيْنَكَ</sup>      <sup>بَيْنَهُ وَبَيْنَكَ</sup>  
**bayna** l-mudīri wa-**bayna-ka**      **bayna-hu** wa-**bayna-ka**  
between the director and you      between him and you

Compare:

<sup>بَيْنَ الْمُدِيرِ وَالْمُوظَّفِ</sup>  
**bayna** l-mudīri wa-l-muwaḍḍafi  
**between** the director and the employee

**15.21** The suffix pronouns may be attached to the bound particle **إِيَّا** <sup>ʾiyyā</sup>, which functions as supporter for the direct object when it is placed first or when the verb takes a suffix pronoun that denotes the indirect object.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

**ʾiyyā-ka** naʿbudu wa-**ʾiyyā-ka** nastaʿīnu.

**Thee** (alone) do we worship; **Thee** (alone) we do ask for help.  
(Quran)

بَاعَنِي إِيَّاهُ **bāʿa-nī ʾiyyā-hu**. He sold **it** to **me**.

In the above sentence the suffix pronoun after the verb is the indirect object. Therefore the particle **إِيَّا** <sup>ʾiyyā</sup> is needed to carry the suffix pronoun that functions as direct object.

- (a) The particle **إِيَّا** <sup>ʾiyyā</sup> can also be used in the meaning ‘(together) with’ in combination with the prefixed conjunction **وَ** <sup>wa</sup> in phrases coordinating a separate pronoun with a suffix pronoun, e.g.

أَنَا وَإِيَّاهُمْ **anā wa-ʾiyyā-hum**, I together with **them**

- (b) The particle **إِيَّا** <sup>ʾiyyā</sup> may be used as a warning when it is attached to a suffix pronoun in the second person singular and plural, e.g.

إِيَّاكَ الْكَذِبُ **ʾiyyā-ka l-kaḍiba**. OR **إِيَّاكَ وَالْكَذِبُ** **ʾiyyā-ka wa-l-kaḍiba**.  
Beware of lies!

**15.22** The **ʾalif maqṣūrah** **ي**... /ā/ changes to the regular form of **ل**... /ā/ when a suffix pronoun is attached to the word, e.g.

رَمَى **ramā**, he threw

رَمَاهُ **ramā-hu**, he threw it

## Exercises

### Practise your reading:

Separate  
personal  
pronouns  
and suffix  
pronouns

<sup>1</sup>غَسَلَ <sup>2</sup>الْخَادِمُ <sup>3</sup>دَرَجَ بَيْتِ الْمُدِيرِ <sup>4</sup>وَسَيَّارَتَهُ <sup>5</sup>وَأَرْضَ مَكْتَبِهِ.

- (1) ġasala l-ḥādīmu daraġa bayti l-mudīri wa-sayyārata-hu wa-ʾarḍa maktabi-hi.

<sup>2</sup>The servant <sup>1</sup>washed <sup>3</sup>the stairs of the director's house, <sup>4</sup>and his car <sup>5</sup>and the floor of his office.

<sup>1</sup>زَارَ الطَّبِيبُ <sup>2</sup>الْمَرِيضَةَ فِي بَيْتِهَا <sup>3</sup>وَفَحَصَهَا فِي <sup>4</sup>سَرِيرِهَا.

- (2) zāra ṭ-ṭabību l-marīḍata fī bayti-hā wa-faḥaṣa-hā fī sarīri-hā.

The physician <sup>1</sup>visited <sup>2</sup>the patient (<sup>2</sup>the sick person, f.) in her house <sup>3</sup>and examined her <sup>4</sup>in her bed.

كَتَبْتُ <sup>1</sup>لَهُ رِسَالَةً <sup>2</sup>وَسَأَلْتُهُ <sup>3</sup>عَنْكُمْ وَعَنْ <sup>4</sup>مَوْضُوعٍ <sup>5</sup>سَكْنِكُمْ <sup>6</sup>وَمِنْحَتِكُمْ.

- (3) katabtu la-hu risālatan wa-saʾaltu-hu ʿan-kum wa-ʿan mawḍūʿi sakani-kum wa-minḥati-kum.

I wrote a letter <sup>1</sup>to him <sup>2</sup>and I asked him <sup>3</sup>about you and about <sup>4</sup>the subject (question, issue) of <sup>5</sup>your housing <sup>6</sup>and scholarship.

<sup>1</sup>وَجَدْتُ <sup>2</sup>قِطْعَةً <sup>3</sup>لَحْمٍ فِي <sup>4</sup>الْبَرَّادِ <sup>5</sup>فَطَبَخْتُهَا وَأَكَلْتُهَا.

- (4) waġadtu qiṭʿata laḥmin fī l-barrādi fa-ṭabaḥtu-hā wa-ʾakaltu-hā.

<sup>1</sup>I found <sup>2</sup>a piece <sup>3</sup>of meat in <sup>4</sup>the refrigerator, <sup>5</sup>I (then) cooked (it) and ate it.

ذَهَبْتُ <sup>1</sup>وَأَيَّاهَا إِلَى <sup>2</sup>حَدِيقَةِ <sup>3</sup>الْحَيَوَانَاتِ وَمِنْ <sup>4</sup>هُنَاكَ ذَهَبْتُ

<sup>5</sup>مَعَهَا إِلَى مَنْزِلِهَا <sup>6</sup>وَسَهَرْتُ <sup>7</sup>عِنْدَهَا <sup>8</sup>بَعْضَ الْوَقْتِ.

- (5) dahabtu wa-ʾiyyā-hā ʾilā ḥadīqati l-ḥaywānāti wa-min hunāka dahabtu maʿa-hā ʾilā manzili-hā wa-sahirtu ʿinda-hā baʿḍa l-waḥti.

I went <sup>1</sup>(together) <sup>1</sup>with her to <sup>2,3</sup>the zoo (lit. <sup>2</sup>the garden of <sup>3</sup>animals), and from <sup>4</sup>there I went <sup>5</sup>with her to her home and <sup>6</sup>I spent <sup>8</sup>some time (in <sup>6</sup>the evening) <sup>7</sup>at her place.

<sup>1</sup>أَنْتُمْ <sup>2</sup>لَكُمْ <sup>3</sup>رَأْيُكُمْ وَأَنَا <sup>4</sup>لِي رَأْيِي.

- (6) ʾantum la-kum raʾyu-kum wa-ʾanā l-ī raʾyī.

<sup>1</sup>You <sup>2</sup>have <sup>3</sup>your (own) opinion and <sup>4</sup>I have my (own) opinion.

أَبُوكَ وَأَخُوكَ<sup>1</sup> رَكِبَا<sup>2</sup> مَعِيَ<sup>3</sup> فِي نَفْسٍ<sup>4</sup> الْحَافِلَةِ إِلَى<sup>5</sup> وَسَطِ الْمَدِينَةِ.

- (7) ʾabū-ka wa-ʾaḥū-ka rakibā maʿ-ī fī nafsī l-ḥāfilati ʾilā wasaṭi madīnati.

Your father and brother <sup>1</sup>travelled (<sup>1</sup>rode) <sup>2</sup>with me in <sup>3</sup>the same <sup>4</sup>bus to the <sup>5</sup>centre of the city.

أَخَذْتُ<sup>1</sup> أَبَاكَ وَأَخَاكَ<sup>2</sup> مَعِيَ<sup>3</sup> فِي سَيَّارَتِي إِلَى السُّوقِ.

- (8) ʾaḥadtū ʾabā-ka wa-ʾaḥā-ka maʿ-ī fī sayyārati ʾilā s-sūqi.

<sup>1</sup>I took your father and brother <sup>2</sup>with me in <sup>3</sup>my car to the market.

فَرِحْتُ<sup>1</sup> بِمُشَاهَدَةِ أَبِيكَ وَأَخِيكَ.

- (9) fariḥtu bi-mušāhadati ʾabī-ka wa-ʾaḥī-ka.

<sup>1</sup>I was pleased <sup>2</sup>at seeing your father and brother.

فَتَحَ<sup>1</sup> الْعَصْفُورُ<sup>2</sup> مِنْقَارَهُ<sup>3</sup> (فَمَهُ<sup>4</sup>) فَسَقَطَتْ<sup>5</sup> الْجُبْنَةُ<sup>6</sup> عَلَى الْأَرْضِ  
فَأَكَلَهَا<sup>7</sup> الْقِطُّ.

- (10) fataḥa l-ʿuṣfūru minqāra-hu (fama-hu) fa-saqatati l-ḡubnatu ʿalā l-ʾarḍi  
fa-ʾakala-hā l-qittu.

<sup>2</sup>The bird <sup>1</sup>opened <sup>3</sup>its beak (mouth) and so <sup>5</sup>the cheese <sup>4</sup>fell <sup>6</sup>to the ground so <sup>7</sup>the cat ate it.

كَتَبَتْ طَالِبَةٌ<sup>1</sup> رِسَالَةً إِلَى<sup>2</sup> صَدِيقَتِهَا<sup>3</sup>، ذَكَرَتْ<sup>4</sup> فِيهَا:

- (11) (a) katabat ṭālibatun risālatan ʾilā ṣadīqati-hā ḡakarāt fī-hā:

A student wrote <sup>1</sup>a letter to <sup>2</sup>her girlfriend <sup>3</sup>saying (<sup>4</sup>in it):

شُكْرًا عَلَى رِسَالَتِكَ لَقَدْ<sup>5</sup> وَصَلْتَنِي<sup>6</sup> أَمْسٍ<sup>7</sup> وَعَلِمْتُ<sup>8</sup> مِنْهَا،

- (b) šukran ʿalā risālati-ki la-qad waṣalat-nī ʾamsi wa-ʿalimtu min-hā.

<sup>5</sup>Thank you for your letter (which) <sup>6</sup>I received (lit. <sup>6</sup>has arrived to me)<sup>7</sup>yesterday, and <sup>8</sup>I learned <sup>9</sup>from it ...

أَتَيْكَ فِي<sup>10</sup> عِيدِ<sup>11</sup> مِيلَادِكَ زَهَبْتُ فِي<sup>12</sup> رَحْلَةٍ مَعَ صَدِيقَتِكَ،

- (c) ʾanna-ki fī ʿīdi mīlādi-ki ḡahabtu fī riḥlatin maʿa ṣadīqati-ki,

that on your <sup>10,11</sup>birthday you went with your girlfriend <sup>12</sup>on a trip,

وَأَنَا<sup>13</sup> أَيْضًا قَدْ<sup>14</sup> بَعَثْتُ<sup>15</sup> إِلَيْكَ<sup>16</sup> هَدِيَّةَ<sup>17</sup> عِيدِ<sup>18</sup> مِيلَادِكَ.

- (d) wa-ʾanā ʾayṣā qad baʿattu ʾilay-ki l-yawma hadiyyata ʿīdi mīlādi-ki.

and <sup>15</sup>today <sup>13</sup>I also <sup>14</sup>sent (to) you a <sup>17</sup>birthday (lit. <sup>17</sup>anniversary, festival of <sup>18</sup>your birth) <sup>16</sup>present.

أَنْتُمَا كَتَبْتُمَا الْكِتَابَ وَنَحْنُ قَرَأْنَاهُ.

(12) <sup>1</sup>antumā katabtumā l-kitāba <sup>2</sup>wa-naḥnu qara'nā-hu.

<sup>1</sup>You (dual) wrote the book <sup>2</sup>and we <sup>3</sup>read it.

أَمَعِيَ قِصَّةٌ بِالْعَرَبِيَّةِ كَتَبَهَا عَالِمٌ مَشْهُورٌ.

(13) ma'ī qīṣṣatun bi-l-ʿarabiyyati kataba-hā ʿālimun mašhūrun.

<sup>1</sup>I have (with me) <sup>2</sup>a novel in Arabic written by (wrote it) <sup>4</sup>a famous <sup>3</sup>scholar.

أَمَامَ بَيْتِي جَنِينَةٌ فِيهَا بَرَكَةٌ وَاسِعَةٌ.

(14) <sup>1</sup>amāma bayt-ī ġunaynatun fī-hā birkatun wāsiʿatun.

<sup>1</sup>In front of my house there is <sup>2</sup>a garden in which <sup>3</sup>there is (<sup>3</sup>in it) <sup>5</sup>a large <sup>4</sup>pond.

### Translate into Arabic:

- (1) Your father washed his car in front of our garden.
- (2) His office is in front of the large pond.
- (3) The physician visited me at my home and examined me in my bed.
- (4) I wrote to her and I asked her about her birthday and about her trip to her father and brother.
- (5) I found your (f.) book and the novel in my girlfriend's office.
- (6) I spent some time with her at the zoo, and from there we went to the market.
- (7) I was pleased at seeing your father and brother in the centre of the city.
- (8) The servant opened the director's refrigerator and he found a piece of meat, which he cooked and ate (lit. and he cooked it and ate it).
- (9) Thank you for your letter and birthday present.
- (10) The scholar has written (wrote) his novel in Arabic.
- (11) Yesterday I read her letter about her trip with her girlfriend.
- (12) The sick bird fell on the ground and the cat ate it.
- (13) The servant travelled (rode) with his girlfriend in the same bus.



## Chapter 16

# Demonstrative, reflexive and reciprocal pronouns

**16.1** As in English, there are in Arabic two series of demonstrative pronouns **أَسْمَاءُ الْإِشَارَةِ** *asmāʾu l-ʾiṣārati*. Both of them have separate masculine and feminine forms in the singular and dual (in the plural there is no distinction between masculine and feminine forms). In the singular and plural each series has only one form for all three cases, but in the dual they are declined for two cases: nominative and accusative-genitive:

	this, this one				
	singular		dual		plural
	masc.	fem.	masc.	fem.	masc. and fem.
<hr/>					
Nom.	هَذَا	هَذِهِ	هَذَانِ	هَاتَانِ	هَؤُلَاءِ
	hādā	hāḍihi	hādāni	hātāni	hāʾulāʾi
	this (one)		these two		these (ones)
Acc.	هَذَا	هَذِهِ	هَذَيْنِ	هَاتَيْنِ	هَؤُلَاءِ
and	hādā	hāḍihi	hāḍayni	hātayni	hāʾulāʾi
gen.	this (one)		these two		these (ones)

		that, that one			
singular			dual		plural
masc.		fem.	masc.	fem.	masc. and fem.
Nom.	ذَٰكَ ذَٰلِكَ	تِلْكَ	ذَانِكَ	تَانِكَ	أُولَٰئِكَ
	dālika <b>or</b> dāka	tilka	dānika	tānika	ʾulāʾika
	that (one)		those two		those (ones)
Acc.	ذَٰكَ ذَٰلِكَ	تِلْكَ	ذَيْنِكَ	تَيْنِكَ	أُولَٰئِكَ
and	dālika <b>or</b> dāka	tilka	daynika	taynika	ʾulāʾika
gen.	that (one)		those two		those (ones)

Note: Regarding the spelling rules for the **hamzah** in هُوَ and أُولَٰئِكَ, see chapter 20.

**16.2** The demonstrative pronouns can be used both independently (as nouns) and adjectivally in Arabic:

#### Independently

هَٰذَا قَلَمٌ

hādā qalamun.

This (is) a pen.

ذَٰلِكَ حِصَانٌ

dālīka hiṣānun.

That (is) a horse (stallion).

#### Adjectivally

هَٰذَا الْقَلَمُ قَصِيرٌ

hādā l-qalamu qaṣīrun.

This pen (is) short (small).

ذَٰلِكَ الْحِصَانُ سَرِيعٌ

dālīka l-hiṣānu sarīʿun.

That horse (is) fast.

Note: In the adjectival construction the noun must be preceded by the definite article.

**16.3** When a demonstrative pronoun is used as the subject in a nominal sentence where the predicate is a noun made definite by the article ...الـ al-, a third-person personal pronoun must be inserted between the subject and predicate to serve as a copula 'is, are', e.g.

هَٰذَا هُوَ الْقَلَمُ

hādā huwa l-qalamu.

This **is** the pen.

هَٰذِهِ هِيَ الْبِنْتُ

hādi-hi hiya l-bintu.

This **is** the girl.

هَٰؤُلَاءِ هُمُ الْمُعَلِّمُونَ

hāʾulāʾi humu l-muʿallimūna.

These **are** the teachers.

**16.4** When the predicate noun is in the *ʾidāfah* construction, or followed by a suffixed pronoun, or when it is a proper name, the insertion of the personal pronoun between the demonstrative pronoun and predicate is optional, e.g.

هَذَا (هُوَ) مُعَلِّمُ الْوَلَدِ

hādā (**huwa**) muʿallimu l-waladi.

This (**is**) the boy's **teacher**.

هَذِهِ (هِيَ) سَيَّارَةُ الْمُدِيرِ

hādihi (**hiya**) sayyāratu l-mudiri.

This (**is**) the manager's **car**.

ذَلِكَ (هُوَ) بَيْتِي

dālika (**huwa**) baytī.

That (**is**) **my house**.

هَذَا (هُوَ) مُحَمَّدٌ

hādā (**huwa**) Muḥammadun.

This (**is**) **Muhammad**.

**16.5** When the predicate is a noun in the indefinite form, no personal pronoun is needed between the demonstrative pronoun and predicate to act as copula, e.g.

هَذَا قَلَمٌ

hādā qalamun.

This (**is**) a pen.

هَذِهِ بِنْتُ

hādihi bintun.

This (**is**) a girl.

هَؤُلَاءِ مُعَلِّمُونَ

hāʾulāʾi muʿallimūna.

These (**are**) teachers.

ذَلِكَ حِصَانٌ

dālika ḥiṣānun.

That (**is**) a horse (stallion).

**16.6** Demonstrative pronouns qualifying plural nouns referring to non-human beings take the feminine singular forms, viz. هَذِهِ 'this' and تِلْكَ 'that', e.g.

هَذِهِ الْحَيَوَانَاتُ مَرِيضَةٌ

hādihi l-ḥayawānātu marīḍatun.

These animals (are) ill.

تِلْكَ الْكَرَاسِيُّ مَكْسُورَةٌ

tilka l-karāsī maksūratun.

Those chairs (are) broken.

Note: The adjectives مَكْسُورَةٌ and مَرِيضَةٌ are in the singular because they refer to non-human beings.

**16.7** When a demonstrative pronoun qualifies the first noun (the annexed) in the *ʾidāfah* construction, the demonstrative pronoun is placed after the whole phrase, e.g.

مُعَلِّمُ الْبِنْتِ هَذَا جَيِّدٌ

mu‘allimu l-binti **hādā** ḡayyidun.

**This** teacher of the girl is good.

سَيَّارَةُ الْمُدِيرِ هَذِهِ قَدِيمَةٌ

sayyāratu l-mudīri **hādihi** qadīmatun.

**This** car of the director is old.

### 16.8 Reflexive and emphasizing (corroborative) pronouns

- (a) Arabic uses the noun نَفْسٌ *nafsun* (pl. أَنْفُسٌ *ʾanfusun*), ‘soul, self, same’, as a reflexive pronoun: ‘-self, -selves’. Then it must be followed by a suffix pronoun, e.g.

قَتَلَ نَفْسَهُ

qatala nafsa-**hu**.

He killed **himself**.

شَاهَدْتُ نَفْسِي فِي الْمِرْآةِ

šāhadtū nafs-ī fī l-mirʾāti.

I saw **myself** in the mirror.

- (b) Another use of نَفْسٌ *nafsun* is to emphasize or corroborate a following noun in the ʾiḍāfah construction. It then has the meaning ‘same’ or ‘-self, -selves’, e.g.

فِي نَفْسِ الْيَوْمِ

fī nafsī l-yawmi

on the **same** day

- (c) Alternatively, نَفْسٌ *nafsun* can follow the noun or (implicit) pronoun it emphasises, but then it must take a suffix pronoun, e.g.

فِي الْيَوْمِ نَفْسِهِ

fī l-yawmi nafsī-**hi**

on the **same** day

هُوَ نَفْسُهُ ذَهَبَ

huwa nafsū-**hu** dahaba.

He went **himself**.

ذَهَبَ بِنَفْسِهِ

dahaba bi-nafsī-**hi**.

He went **himself**.

- (d) The noun ذَاتٌ *dātun* (pl. ذَوَاتٌ *dāwātun*) ‘essence, identity, same, self’ can be used just like نَفْسٌ *nafsun*, though less commonly in the reflexive meaning. For example:

فِي ذَاتِ الْيَوْمِ

fī dāti l-yawmi

on the **same** day

- (e) The adjective form (**nisbah**, introduced in chapter 25) of ذَاتُ dātun is ذَاتِي dātī, ‘self-’, e.g.

أَلْحُكْمُ الذَّاتِي

ʾal-ḥukmu d-dātī

**self-rule (autonomy)**

Note a: رُوحٌ rūḥun (pl. أَرْوَاحٌ ʾarwāḥun), ‘spirit’, is used in some Arabic-speaking countries in the same way as نَفْسٌ nafsun.

Note b: The word عَيْنٌ ʿayn ‘eye, essence’ is also sometimes used to emphasize a noun, just like نَفْسٌ nafsun.

Note c: Reflexive action is often expressed by special derived verb forms, which will be introduced in chapter 18.

### 16.9 Reciprocal pronoun

Arabic uses the noun بَعْضٌ baʿḍun ‘some, a few’, as the reciprocal pronoun, ‘each other, one another’. Then بَعْضٌ baʿḍun is often repeated. The first بَعْضٌ baʿḍun takes a suffix pronoun, e.g.

لَعِبَ الْأَوْلَادُ بَعْضُهُمْ مَعَ بَعْضٍ

laʿiba l-ʾawlādu baʿḍu-hum maʿa baʿḍin.

The children played with each other.

ضَرَبَ بَعْضُهُمْ بَعْضًا

ḍaraba baʿḍu-hum baʿḍan.

They hit each other.

Note: A reciprocal action is often conveyed in Arabic by a special derived verb form to be introduced in chapter 18.

### Exercises

#### Practise your reading:

١ جَلَسَ هَذَا ٢ أَلْعَاجُوزُ ٣ أَمَامَ ذَلِكَ الْبَابِ.

- (1) ḡalasa hādā l-ʿağūzu ʾamāma dālīka l-bābi.

This <sup>2</sup>old man <sup>1</sup>sat <sup>3</sup>in front of that door.

هَذَا ١ مَسْمُوحٌ وَذَلِكَ ٢ مَمْنُوعٌ.

- (2) hādā masmūḥun wa-dālīka mamnūʿun.

This is <sup>1</sup>permitted and that is <sup>2</sup>forbidden.

بَابُ هَذِهِ السَّيَّارَةِ مَقْفُولٌ<sup>2</sup> وَالْمِفْتَاحُ<sup>3</sup> لَيْسَ<sup>4</sup> مَعِيَ<sup>5</sup>.

- (3) bābu hādīhi s-sayyārati maqfūlun wa-l-miftāḥu laysa maʿ-ī.

The door of this <sup>1</sup>car is <sup>2</sup>locked and I <sup>4</sup>do not <sup>5</sup>have <sup>3</sup>the key (<sup>3</sup>the key <sup>4</sup>is not <sup>5</sup>with me).

هَذِهِ هِيَ الْكُتُبُ<sup>2</sup> الْقَدِيمَةُ وَذَلِكَ الْكِتَابُ عَلَى<sup>3</sup> الرَّفِّ<sup>4</sup> (هُوَ<sup>4</sup>) جَدِيدٌ.

- (4) hādīhi hiya l-kutubu l-qadīmatu wa-dālika l-kitābu ʿalā r-raffī (huwa) ḡadīdun.

These <sup>1</sup>are <sup>2</sup>the old books (*broken plur.*), and that book on the <sup>3</sup>shelf <sup>4</sup>is new.

قَبِلَ مُدِيرُ<sup>1</sup> الشَّرِكَةِ<sup>2</sup> عُذْرَ هَذَا الْمُوظَّفِ<sup>3</sup>.

- (5) qabila mudīru š-šarikati ʿudra hādā l-muwaddāfi.

The manager of <sup>2</sup>the company <sup>1</sup>accepted this employee's <sup>3</sup>excuse (alibi).

كَثْرَةُ<sup>2</sup> الْخَوْفِ هَذِهِ مِنَ<sup>3</sup> السَّفَرِ<sup>4</sup> بِالْجَوَلِيسَتِ<sup>5</sup> طَبِيعِيَّةٌ.

- (6) katratu l-ḥawfi hādī-hi mina s-safari bi-l-ḡawwi laysat ṭabīʿiyyatan.

This <sup>1</sup>much <sup>2</sup>fear <sup>4</sup>of air <sup>3</sup>travel is not <sup>5</sup>normal.

كَاتِبُ<sup>1</sup> الْقِصَّةِ هَذَا<sup>2</sup> هُوَ أَسْتَاذُ<sup>3</sup> الْأَدَبِ الْعَرَبِيِّ فِي جَامِعَتِنَا.

- (7) kātibu l-qīṣṣati hādā huwa ʾustāḍu l-ʾadabi l-ʿarabiyyi fī ḡāmiʿati-nā.

This writer of <sup>1</sup>the novel <sup>2</sup>is a professor of Arabic <sup>3</sup>literature at our university.

مَكْتَبَةُ الْمَدِينَةِ هَذِهِ (هِيَ)<sup>2</sup> قَدِيمَةٌ<sup>3</sup> وَلَيْسَ<sup>4</sup> فِيهَا كُتُبٌ<sup>5</sup> حَدِيثَةٌ.

- (8) maktabatu l-madīnati hādī-hi (hiya) qadīmatun wa-laysa fī-hā kutubun ḡadīṭatun.

This city <sup>1</sup>library (<sup>1</sup>bookshop) is <sup>2</sup>old <sup>3</sup>and contains no (lit. there are not <sup>4</sup>in it) <sup>5</sup>contemporary books.

كَتَبَتْ تِلْكَ<sup>1</sup> الْأَصْحَافِيَّةُ<sup>2</sup> الْأَجْنَبِيَّةُ تِلْكَ<sup>3</sup> الْمَقَالَاتِ الطَّوِيلَةَ فِي هَذِهِ الْمَجَلَّاتِ<sup>5</sup> الشَّهْرِيَّةِ.

- (9) katabat tilka š-šihāfiyyatu l-ʾaḡnabiyyatu tilka l-maqālāti ṭ-ṭawīlata fī hādī-hi l-maḡallāti š-šahriyyati.

That <sup>2</sup>foreign <sup>1</sup>journalist (f.) wrote those long <sup>3</sup>articles in these <sup>5</sup>monthly <sup>4</sup>magazines.

مَا (هُوَ) <sup>1</sup>سَبَبُ هَذِهِ <sup>2</sup>الْمُشْكِلَةِ؟ سَبَبٌ مُشْكِلَتَا هَذِهِ <sup>3</sup>مُعَقَّدٌ وَلَيْسَ لَهُ <sup>4</sup>تَفْسِيرٌ.

- (10) mā (huwa) sababu hāḍihi l-muškilati? sababu muškilati-nā hāḍihi mu‘aqqadun wa-laysa la-hu tafsīrun.  
What is <sup>1</sup>the reason for this <sup>2</sup>problem? The reason for this problem of ours is <sup>3</sup>complicated and has no <sup>4</sup>explanation.

هُؤُلَاءِ <sup>1</sup>الْمُتَقَاعِدُونَ وَأُولَئِكَ <sup>2</sup>الشَّبَابُ (s. شَابٌ) <sup>3</sup>مُسَافِرُونَ <sup>4</sup>مَعًا فِي <sup>5</sup>نَفْسٍ <sup>6</sup>الْقِطَارِ.

- (11) hā‘ulā‘i l-mutaqā‘idūna wa-‘ulā‘ika š-šabābu (šābbun) musāfirūna ma‘an fī nafsī l-qitāri.  
These <sup>1</sup>retired persons and those <sup>2</sup>youths are <sup>3</sup>travelling <sup>4</sup>together on <sup>5</sup>the same <sup>6</sup>train.

أَكَلْتُ <sup>1</sup>أَمْسٍ فِي <sup>2</sup>مَطْعَمٍ عَلَى تِلْكَ <sup>3</sup>الْتَّلَّةِ ثُمَّ <sup>4</sup>نَزَلْتُ إِلَى ذَلِكَ <sup>5</sup>الْوَادِي <sup>6</sup>الْبَعِيدِ.

- (12) ‘akaltu ‘amsi fī maṭ‘amin ‘alā tilka t-tallati tumma nazaltu ‘ilā ḍālika l-wādī l-ba‘īdi.  
<sup>1</sup>Yesterday I ate in <sup>2</sup>a restaurant on that <sup>3</sup>hill, then <sup>4</sup>I went down to that <sup>5</sup>distant <sup>6</sup>valley.

هَذَا <sup>1</sup>الْقَامُوسُ قَدِيمٌ جِدًّا <sup>3</sup>وَمَمْرَقٌ <sup>4</sup>وَلِهَذَا <sup>5</sup>فَهُوَ <sup>6</sup>صَعْبٌ <sup>7</sup>أَلَا سَتَعْمَالِ.

- (13) hādā l-qāmūsū qadīmūn ḡiddan wa-mumazzaqun wa-li-hādā fa-huwa ṣa‘bu l-isti‘māli.  
This <sup>1</sup>dictionary is very <sup>2</sup>old <sup>3</sup>and torn, <sup>4</sup>and therefore <sup>5</sup>it is <sup>6</sup>difficult <sup>7</sup>to use.

جَلَسْتُ مَعَ هَاتَيْنِ الْبَنَتَيْنِ فِي ذَلِكَ <sup>2</sup>الْمَقْهَى <sup>3</sup>الْغَالِي.

- (14) ḡalastu ma‘a hāṭayni l-bintayni fī ḍālika l-maqhā l-ḡālī.  
<sup>1</sup>I sat in that <sup>3</sup>expensive <sup>2</sup>coffee shop with these two girls.

الرَّجُلُ <sup>1</sup>الْقَبِيحُ <sup>2</sup>الْجَالِسُ عَلَى ذَلِكَ <sup>3</sup>الْكُرْسِيِّ هُوَ <sup>4</sup>كَذَّابٌ <sup>5</sup>وَطَوِيلٌ <sup>6</sup>اللِّسَانِ.

- (15) ‘ar-raḡlu l-qabīḥu l-ḡālīsu ‘alā ḍālika l-kursiyyi huwa kaḍḍābun wa-tawīlu l-lisāni.  
<sup>1</sup>The ugly man <sup>2</sup>sitting on that <sup>3</sup>chair is <sup>4</sup>a liar and <sup>5,6</sup>talks too much (lit. has <sup>5</sup>a long <sup>6</sup>tongue).

### Translate into Arabic:

- (1) The manager accepted the excuse of these two girls.
- (2) This is forbidden and that is permitted.
- (3) This door of the university is new.
- (4) Those youths are travelling together on this train to that distant city.
- (5) This professor accepted the excuse of that foreign journalist (m.).
- (6) This much fear of that problem has no explanation.
- (7) I sat yesterday on that chair with this old man.
- (8) The girl's dictionary is from that bookshop (library).
- (9) This ugly man is the cause of this problem.
- (10) The writer sat on a chair in front of this library.
- (11) These retired persons are travelling in this car.
- (12) I sat with this old man in that expensive coffee shop.
- (13) This professor's book is old and torn.
- (14) The door of this library is locked and the key is with that employee.
- (15) The writer (f.) of those articles in these monthly magazines is a foreign journalist (f.).

Demonstrative,  
reflexive  
and  
reciprocal  
pronouns



## *Imperfect tense verb in the indicative and word order*

**17.1** The Arabic imperfect tense **الْمُضَارِعُ** expresses an incomplete, continuous or habitual action or on-going state. It refers usually to the present, in which case it is translated by the English (simple or progressive) present tense, for example **يَشْرَبُ** yašrabu, ‘he drinks’ OR ‘he is drinking’. In certain appropriate contexts, which will be explained later, it may, however, refer to the past or future, in which case it is translated by the English (simple or progressive) imperfect or future (sometimes present), respectively. It is thus to be emphasized that the Arabic imperfect tense is not like the English imperfect, which almost always refers to the past. (See also chapter 14 on the perfect tense.)

**17.2** There are three moods in Arabic for the imperfect tense: indicative, subjunctive and jussive. The indicative mood is the basic mood of the verb and it is mostly used in forming statements and questions. In this chapter we will deal only with the indicative mood of the imperfect tense, **الْمُضَارِعُ الْمَرْفُوعُ**. (See chapter 28 regarding the other moods.)

### **17.3** *‘Vowelling’ of the middle radical in the imperfect tense*

It was mentioned in chapter 14 that the triliteral verb in the perfect tense has three patterns of vowelling for the middle radical. The following are the rules of corresponding vowelling for the middle radical in the imperfect tense:

If the middle radical in the perfect tense has:

- (a) **fathah**, then the middle vowel of the imperfect tense can be **fathah**, **kasrah** or **damma**, e.g.

**Perfect tense**

ذَهَبَ dahaba, he went

كَتَبَ kataba, he wrote

غَسَلَ gasala, he washed

**Imperfect tense**

يَذْهَبُ yadhabu /a/, he goes

يَكْتُبُ yaktubu /u/, he writes

يَغْسِلُ yaḡsilu /i/, he washes

- (b) **kasrah**, then the middle vowel of the imperfect is in almost all cases **fathah**, e.g.

**Perfect tense**

شَرِبَ šariba, he drank

**Imperfect tense**

يَشْرَبُ yašrabu /a/, he drinks, he is drinking

- (c) **damma**, then the middle vowel of the imperfect is also **damma**, e.g.

**Perfect tense**

كَرَّمَ karuma, he was generous

**Imperfect tense**

يَكْرُمُ yakrumu /u/, he is generous

**17.4** Here is the conjugation of the imperfect indicative as exemplified by the verb **كَتَبَ** kataba, ‘to write’. The third person masculine singular of this verb is **يَكْتُبُ** yaktubu, which can be translated as ‘he writes’, ‘he is writing’, or ‘he will write’. In the conjugation table below, the prefixes and endings referring to the person, gender and number of the subject are written in bold type and small letters, and the roots in capitals. (See also conjugation A2.1 in Appendix 2.)

	singular	dual	plural
	يَكْتُبُ	يَكْتُبَانِ	يَكْتُبُونَ
3. m.	<b>ya+KTUB+u</b>	<b>ya+KTUB+āni</b>	<b>ya+KTUB+ūna</b>
	he writes	they (2) write	they write
	he is writing	they (2) are writing	they are writing

	singular	dual	plural
3. f.	تَكْتُبُ <b>ta+KTUB+u</b> she writes she is writing	تَكْتُبَانِ <b>ta+KTUB+āni</b> they (2) write they (2) are writing	يَكْتُبْنَ <b>ya+KTUB+na</b> they write they are writing
2. m.	تَكْتُبُ <b>ta+KTUB+u</b> you write you are writing	تَكْتُبَانِ <b>ta+KTUB+āni</b> you (2) write you (2) are writing	تَكْتُبُونَ <b>ta+KTUB+ūna</b> you write you are writing
2. f.	تَكْتُبِينَ <b>ta+KTUB+īna</b> you write you are writing	تَكْتُبَانِ <b>ta+KTUB+āni</b> you (2) write you (2) are writing	تَكْتُبْنَ <b>ta+KTUB+na</b> you write you are writing
1. m. f.	أَكْتُبُ <b>ʾa+KTUB+u</b> I write I am writing		نَكْتُبُ <b>na+KTUB+u</b> we write we are writing

Note: If the subject refers to non-human beings in the plural, the verb is in the feminine singular.

### 17.5 Word order in sentences with an imperfect tense verb

The imperfect verb either precedes or follows its subject. The verb agrees with its subject in the same way as for the perfect tense, e.g.

Sing. الْعَامِلُ يَذْهَبُ كُلَّ يَوْمٍ إِلَى عَمَلِهِ

ʾal-ʿāmilu **yadhabu** kulla yawmin ʾilā ʿamali-hi.

The worker **goes** to his work every day.

Plur. الْعُمَّالُ يَذْهَبُونَ كُلَّ يَوْمٍ إِلَى عَمَلِهِمْ

ʾal-ʿummālu **yadhabūna** kulla yawmin ʾilā ʿamali-him.

The workers **go** to their work every day.

OR

Sing. يَذْهَبُ الْعَامِلُ كُلُّ يَوْمٍ إِلَى عَمَلِهِ

**yadhabu** l-‘āmilu kulla yawmin ‘ilā ‘amali-hi.

Plur. يَذْهَبُ الْعَمَالُ كُلُّ يَوْمٍ إِلَى عَمَلِهِمْ

**yadhabu** l-‘ummālu kulla yawmin ‘ilā ‘amali-him.

Imperfect  
tense in the  
indicative,  
word order

### 17.6 Future

The imperfect tense indicates the future when the context clearly refers to the future, e.g.

يَذْهَبُ الْوَزِيرُ بَعْدَ أُسْبُوعٍ إِلَى بَيْرُوتَ (ذَهَبَ v.)

**yadhabu** l-wazīru ba‘da ‘usbū‘in ‘ilā bayrūta.

The minister **will go** (OR is going) to Beirut after one week (in a week’s time).

أَبْعَثُ هَذِهِ الرَّسَالَةَ غَدًا (بَعَثَ v.)

‘ab‘atu hādihi r-risālata ḡadan.

I **will send** (OR I am going to send) this letter tomorrow.

**17.7** When the context does not refer specifically to the future, it is necessary to specify it by adding the particle ...سَ sa... or سَوْفَ sawfa ‘will, shall’ before the imperfect verb, e.g.

سَوْفَ / سَيَسْكُنُ مَعِيَ (سَكَنَ v.)

**sawfa/sa-**yaskunu ma‘ī. He will live with me.

Note: Even when the context refers to the future, very often the particles ...سَ sa... or سَوْفَ sawfa are added before the imperfect verb anyway, e.g.

سَوْفَ / سَيَذْهَبُ الْوَزِيرُ بَعْدَ أُسْبُوعٍ إِلَى بَيْرُوتَ

**sawfa/sa-yadhabu** l-wazīru ba‘da ‘usbū‘in ‘ilā bayrūta.

The minister **will go** to Beirut after one week (in a week’s time).

### 17.8 The particle **قَدْ** *qad* with the imperfect

The particle **قَدْ** has already been mentioned in chapter 14 in connection with the perfect tense in order to emphasize the completion of an action or state. But the particle **قَدْ** is used with the imperfect tense to denote the uncertainty of an action or state, and is translated as ‘may’, ‘might’ or ‘perhaps’, e.g.

قَدْ نَكْتُبُ إِلَيْهِمْ **qad** naktubu ʾilay-him.

We **may** write to them. OR **Perhaps** we will write to them.

قَدْ يَحْضُرُ الْأُسْتَاذُ غَدًا **qad** yaḥḍuru l-ʾustāḍu ḡadan.

The teacher **might** come tomorrow.

### 17.9 Negative of the imperfect tense

The following three negative particles precede the verb in the imperfect:

لَا *lā*, not, neither      وَلَا *wa-lā*, nor

مَا *mā*, not (rarely used in the imperfect)

Example:

مَا / لَا يَشْرَبُ قَهْوَةً فِي الْمَسَاءِ

**mā / lā** yašrabu qahwatan fi l-masāʾl.

He does **not** drink coffee in the evening.

سَوْفَ لَا يَذْهَبُ وَلَا يَكْتُبُ إِلَى أُمِّهِ

**sawfa lā** yaḍhabu **wa-lā** yaktubu ʾilā ʾummi-hi.

He **will** neither go **nor** write to his mother.

### Exercises

#### Practise your reading:

فِي أَيِّ<sup>1</sup> شَارِعٍ<sup>2</sup> تَسْكُنُ<sup>3</sup> وَأَيْنَ<sup>4</sup> تَسْكُنُ<sup>4</sup> عَائِلَتُكَ؟

(I) fi ʾayyi sārīʿin taskunu wa-ʾayna taskunu ʾāʾilatu-ka?

On <sup>1</sup>which <sup>2</sup>street do <sup>3</sup>you live and where does <sup>4</sup>your family live?

اَقْدَ 2 لَا يَأْكُلُ 3 الطِّفْلُ 4 وَلَا يَشْرَبُ 5 لِأَنَّ 6 أَسْنَانَهُ 7 (s.سِن) 8 بَدَأَتْ 9 تَنْبُتُ 10.

- (2) qad lā yaʿkulu ṭ-ṭiflu wa-lā yašrabu li-ʾanna ʾasnāna-hu badaʿat tanbutu.  
3The child (baby) 1may 2neither eat 4nor drink 5because 6his teeth 7have begun 8to grow.

أَشْعُرُ 2 بِأَلَمٍ فِي 3 مَعِدَّتِي 4 وَلِهَذَا سَوْفَ لَا 5 أَدْرُسُ 6 الْيَوْمَ وَلَا 7 أَذْهَبُ إِلَى 8 الْمَحَاضِرَةِ.

- (3) ʾašʿuru bi-ʾalamin fī maʿīdat-ī wa-li-hādā sawfa lā ʾadrusu l-yawma wa-lā ʾadhabu ʾilā l-muḥāḍarati.  
1I feel 2pain in 3my stomach 4and therefore 6today I will not 5study nor 7go to 8the lecture.

سَوْفَ لَا 1 يَنْدُمُونَ عَلَى 2 عَمَلِهِمْ فِي 3 الْمُسْتَقْبَلِ

- (4) sawfa lā yandamūna ʿalā ʿamali-him fī l-mustaqbali.  
They will not 1regret 2their action (what they have done) in 3the future.

الْكِلَابُ 1 (s.كَلَب) 2 عَادَةً تَشْرَبُ 3 حَلِيبًا 4 وَلَا تَشْرَبُ 5 عَصِيرًا 6 وَكَثِيرًا 7 مَا 8 لَا تَأْكُلُ 9 عُشْبًا.

- (5) ʾal-kilābu ʿādatan tašrabu ḥalīban wa-lā tašrabu ʿašīran wa-kaṭīran-mā lā taʿkulu ʿušban.  
1Dogs 2normally drink 3milk but they neither drink 4juice 6nor do they 5often eat 7grass.

اَقْدَ 2 أَبْعَثْ هَذَا 3 الطَّلَبَ إِلَى مُدِيرِ 4 الْمَصْنَعِ 5 شَخْصِيًّا.

- (6) qad ʾabʿaṭu hādā ṭ-ṭalaba ʾilā mudīri l-mašnaʿi šaḥṣiyyan.  
I 1may 2send this 3application to the director of 4the factory 5personally.

أَيْنَ 2 سَتَذْهَبُونَ فِي 3 عِيدِ 4 رَأْسِ 5 السَّنَةِ 6 الْجَدِيدَةِ؟

- (7) ʾayna sa-taḍhabūna fī ʿīdi raʾsi s-sanati l-ḡadīdati?  
1Where 2will you go (masc. pl.) for 6the New 5Year 3celebration? (lit. 3feast of 4the head/start of 6the New 5Year)

سَأَجْلِسُ هُنَا مَعَ 2 صَدِيقَاتِي وَسَوْفَ لَا 3 أَذْهَبُ إِلَى 4 الْحَفْلَةِ.

- (8) sa-ʾaḡlisu hunā maʿa ṣadiqātī wa-sawfa lā ʾadhabu ʾilā l-ḥaflati.  
1I will 1stay (sit) here with my 2girlfriends and I will not 3go to 4the party.

لَا نَعْرِفُ<sup>2</sup> أَحَدًا<sup>3</sup> يَعْمَلُ<sup>4</sup> فِي شَرِكَةِ<sup>5</sup> النَّفْطِ.

- (9) lā naʿrifu ʾaḥadā yaʿmalu fī šarikati n-nafti.

We don't 'know<sup>2</sup> anyone (who)<sup>3</sup> works for<sup>5</sup> the oil<sup>4</sup> company.

بِسَبَبِ<sup>2</sup> الضَّجَّةِ لَا<sup>3</sup> نَسْمَعُ<sup>4</sup> مَاذَا<sup>5</sup> يَشْرَحُ<sup>6</sup> الْخَبِيرُ.

- (10) bi-sababi ḍ-ḍağğati lā nasmaʿu māḍā yašraḥu l-ḥabīru.

'Because of<sup>2</sup> the noise we can't<sup>3</sup> hear<sup>4</sup> what<sup>6</sup> the expert<sup>5</sup> is explaining.

لَا<sup>1</sup> يُسَمَّحُ<sup>2</sup> الْإِمَامُ<sup>3</sup> بِدُخُولِ<sup>4</sup> النِّسَاءِ<sup>5</sup> لِلْجَامِعِ<sup>6</sup> بِدُونِ<sup>7</sup> حِجَابٍ.

- (11) lā yasmaḥu l-ʾimāmu bi-duḥūli n-nisāʾi li-l-ğāmiʿi bi-dūni ḥiğābin.

The imām does not 'allow<sup>3</sup> women<sup>2</sup> to enter (lit. <sup>2</sup>the entering of women into)<sup>4</sup> the mosque<sup>5</sup> without<sup>6</sup> a veil.

يَزْرَعُ<sup>1</sup> الْمَزَارِعُونَ<sup>2</sup> أَرْضَهُمْ<sup>3</sup> قَمْحًا<sup>4</sup> ثُمَّ<sup>5</sup> يَحْصِدُونَهُ<sup>6</sup> وَيَطْحَنُونَهُ<sup>7</sup> وَيَعَجِّنُونَ<sup>8</sup> الطَّحِينَ<sup>9</sup> ثُمَّ<sup>10</sup> يَخْبِزُونَهُ<sup>11</sup> وَنَاكِلُهُ<sup>12</sup> خُبْزًا.

- (12) yazraʿu l-muzārīʿūna ʾarḍa-hum qamḥan ṭumma yaḥṣudūna-hu wa-yaṭḥanūna-hu wa-ya-ğinūna ṭ-ṭaḥīna ṭumma yaḥbizūna-hu wa-naʾkulu-hu ḥubzan.

<sup>2</sup>The farmers 'sow<sup>3</sup> their fields (lit. land) with<sup>4</sup> (the) wheat,<sup>5</sup> then they 'harvest<sup>7</sup> and grind it and they<sup>8</sup> knead<sup>9</sup> the dough (lit. flour), then they<sup>10</sup> bake it and we eat it as<sup>11</sup> bread.

تَسْبَحُ<sup>1</sup> الْبِنْتُ<sup>2</sup> الصَّغِيرَةَ<sup>3</sup> كُلَّ<sup>4</sup> يَوْمٍ<sup>5</sup> فِي<sup>6</sup> الْبِرْكَةِ<sup>7</sup> وَتَجْلِسُ<sup>8</sup> أُمُّهَا<sup>9</sup> عَلَى<sup>10</sup> كُرْسِيِّ<sup>11</sup> تَحْتَ<sup>12</sup> الْمِظَلَّةِ<sup>13</sup> / الشَّمْسِيَّةِ<sup>14</sup> وَتَنْظُرُ<sup>15</sup> إِلَيْهَا.

- (13) tasbaḥu l-bintu ṣ-ṣağīratu kulla yawmin fī l-birkati wa-tağlisu ʾummu-hā ʿalā kursiyyin taḥta l-miḍallati / š-šamsiyyati wa-taṇḍuru ʾilay-hā.

The small girl 'swims every<sup>2</sup> day in<sup>3</sup> the pool, and her mother<sup>4</sup> sits on<sup>5</sup> a chair<sup>6</sup> under<sup>7</sup> the umbrella<sup>8</sup> and watches her.

يَذْهَبُ<sup>1</sup> غَدًا<sup>2</sup> إِلَى<sup>3</sup> عَمَّانَ<sup>4</sup> وَفَدْلُبَانِي<sup>5</sup> تَجَارِي<sup>6</sup> وَيَمْكُثُ<sup>7</sup> أُسْبُوعًا<sup>8</sup> فِي<sup>9</sup> الْعَاصِمَةِ<sup>10</sup> الْأُرْدُنِّيَّةِ<sup>11</sup> وَيَبْحَثُ<sup>12</sup> مَسْأَلَةَ<sup>13</sup> الْأَسْتِيرَادِ<sup>14</sup> وَالتَّصْدِيرِ<sup>15</sup> بَيْنَ<sup>16</sup> الْبَلَدَيْنِ.

- (14) yaḡhabu ḡadan ʾilā ʿammāna wafḍun lubnāniyyun tiğāriyyun wa-yamkuṭu ʾusbūʿan fī l-ʿāsimati l-ʾurdunniyyati, wa-yabḥaṭu masʾalata l-istirādi wa-t-ṭaṣḍiri bayna l-baladayni.

A Lebanese <sup>4</sup>commercial <sup>3</sup>delegation <sup>1</sup>will go to Amman <sup>2</sup>tomorrow <sup>5</sup>and will stay for <sup>6</sup>one week in the Jordanian capital <sup>7</sup>and discuss <sup>8</sup>the question of <sup>9</sup>imports <sup>10</sup>and exports between the two countries.

اَلْمُمْرَضَاتُ <sup>2</sup>يَجْلِسْنَ <sup>3</sup>كُلَّ يَوْمٍ فِي هَذَا <sup>4</sup>اَلْمَقْهَى وَيَشْرَبْنَ <sup>5</sup>قَهْوَةً أَوْ شَايًّا.

(15) <sup>1</sup>al mumarridātu yağlisna kulla yawmin fī hādā l-maqhā wa-yašrabna qahwatan <sup>2</sup>aw šāyan.

<sup>1</sup>The nurses <sup>2</sup>sit <sup>3</sup>every day in this <sup>4</sup>cafe and drink <sup>5</sup>coffee or <sup>6</sup>tea.

سَمِعْتُ أَنْكُمْ <sup>2</sup>سَتَتْرَكْنَ <sup>3</sup>عَمَلَكُمْ وَتَعْمَلْنَ فِي شَرَكَةِ <sup>4</sup>أُخْرَى.  
<sup>5</sup>نَعَمْ! سَوْفَ <sup>6</sup>تَتْرَكْنَ عَمَلَنَا فِي <sup>7</sup>الشَّهْرِ <sup>8</sup>الْقَادِمِ وَلَكِنْ  
<sup>9</sup>سَنَسَافِرُ إِلَى أَمْرِيكَ وَنَدْرُسُ <sup>10</sup>اللُّغَةَ الْإِنْجِلِيزِيَّةَ هُنَاكَ.

(16) sami'tu <sup>2</sup>anna-kumā sa-tatrukāni <sup>3</sup>amala-kumā wa-ta'malāni fī šarikatin <sup>4</sup>uḥrā. na'am! sawfa natruku <sup>5</sup>amala-nā fī š-šahri l-qādimi, wa-lākin sanusāfiru <sup>6</sup>ilā <sup>7</sup>amrikā wa-nadrusu l-luġata l-iṅġlīziyyata hunāka.

<sup>1</sup>I have heard that <sup>2</sup>you (dual) will leave <sup>3</sup>your jobs and work for <sup>4</sup>another company! <sup>5</sup>Yes! We will <sup>6</sup>leave (our) jobs <sup>7</sup>next month, but we <sup>8</sup>will travel to America and study the English <sup>9</sup>language there.

### Translate into Arabic:

- (1) On which street does the imām live and in which mosque is he working?
- (2) I have heard that the director of the factory may go to Amman tomorrow.
- (3) The small girl feels pain in her stomach and therefore she neither drinks nor eats bread.
- (4) My friends (f.) will regret entering the mosque without a veil.
- (5) Because of the noise of the dogs I will not stay (sit) in this cafe.
- (6) The director of the oil company will travel on the New Year holiday to the Jordanian capital and will stay there for one week.
- (7) Next month the director will not allow the farmers to enter the factory (lit. the entering of the farmers into the factory).
- (8) The women will leave their jobs in the factory and work in their own fields.



Imperfect  
tense in the  
indicative,  
word order

- (9) The mother swims every day in the pool and sits on a chair under the umbrella and drinks coffee.
- (10) The commercial delegation will leave the capital next month and go to the Jordanian capital and discuss the question of imports and exports.

## *Derived verb forms (stems), roots and radicals, transitive and intransitive verbs*

**18.1** Until now we have dealt with the basic verb form of triliteral verbs (الْفَعْلُ الثَّلَاثِيّ *al-fiʿlu t-tulāṭī*). The basic verb form has the pattern CVCVCV, as for example كَتَبَ *kataba* ‘to write’ (lit. ‘he wrote’, perfect tense). The basic verb form is called in Arabic الْمَجْرَدُ *al-muğarradu*, meaning ‘peeled’ or ‘stripped’, because it lacks prefixes and infixes.

**18.2** At this point it is important to explain more about the terms (verbal) root and radical, which are very special features in Arabic grammar. The root is the absolute basis for forming all verb forms as well as most nouns, adjectives, adverbs and even prepositions (see chapter 14). The root usually consists of three consonants. These consonants are called radicals, because together they make up the root, e.g. كَتَبَ */ktb/* ‘to write’, كِتَابٌ *kitābun* ‘book’, قَوْلٌ */qwl/* ‘to speak’ (basic verb form قَالَ *qāla* ‘he spoke’, imperfect يَقُولُ *yaqūlu* ‘he speaks’), verbal noun قَوْلٌ *qawlun* ‘speech’.

**18.3** Some grammarians call the radicals simply letters, but the term radical is more appropriate, because letters refer to units of writing, whereas radicals refer to more theoretical units, which may sometimes be dropped or transformed in the actual verb forms and derivations (see chapters 31–33 on weak radicals). Roots with three radicals are called triliteral. There are no roots with fewer than three radicals. Some roots have four radicals. They are called quadriliteral. This type of verb will be dealt with in chapter 29.

**18.4** The derived verb forms are called **الْمَزِيدُ**, *al-mazīdu*, which means ‘increased’ or ‘added’. They are formed from the root by means of consonant doubling, prefixes or infixes, according to certain patterns (mentioned below, and in table A1.1, the ten forms of **فَعَّلَ** *fa‘ala*, in Appendix 1).

**18.5** The meanings of the derived verb forms are generally derived from the basic verb form according to a system explained below. As a rule, grammarians prefer to call the derived verb forms derived verb stems, because each derived verb form has a complete set of conjugated forms (tenses, verbal noun, participles, etc.). (See table A1.1 *fa‘ala* in Appendix 1.)

**18.6** There are 14 derived verb forms (stems). Western Arabists traditionally number these forms with Roman numerals starting from the basic form, which is numbered as I, and the derived verb forms as II, III, IV, etc. Forms I to X are the most frequent and only these will be explained in this book.

**18.7** There is no verb which is used in all ten forms; normally the verb is used in five or six of the derived forms, and sometimes even the basic verb form itself is not used. For example, the verb form I **عَلَّمَ** *‘alima* ‘to know’ occurs in forms II, IV, V, and X, but another verb might occur only in forms III, VI, X, and so on.

**18.8** As mentioned in chapter 14, there is no infinitive in Arabic in the same sense as in Indo-European languages. The derived verb forms are listed in the dictionary under the root, which is mostly the same as the basic verb form (I) without vowels.

**18.9** It is crucially important to learn by heart these ten verb forms and their derivations from table A1.1 of the verb **فَعَّلَ** *fa‘ala* in Appendix 1; otherwise it is almost impossible to find a word in a dictionary.

**18.10** Arab grammarians chose the basic verb **فَعَّلَ** /f‘l/ *fa‘ala* ‘to do, to act’ as a pattern or model for describing other verb forms and nouns which are derived from it.

**18.11** Although the vowelling of the middle consonant (radical) of the basic verb form (I) in the perfect tense varies: **كَتَبَ** *kataba* ‘to write’,

شَرِبَ šariba ‘to drink’ or كَبُرَ kabura ‘to grow up’, the vowelling of the derived verb forms remains the same for all verbs.

Derived  
verb forms,  
transitive  
and  
intransitive  
verbs

#### 18.12 Transitive and intransitive verbs

A transitive verb is called مُتَعَدٍّ muta‘addin, and an intransitive verb غَيْرُ مُتَعَدٍّ gayru muta‘addin or لَازِمٌ lāzimun. Transitive verbs can take a direct object in the accusative case, whereas intransitive cannot do so (some of them can, however, take an accusative predicative complement). The basic verb form may be transitive or intransitive, depending on its meaning and construction. Some derived verb forms are typically transitive, while others are generally intransitive, but there are no absolute rules for determining their meaning.

In the following examples, the basic form (I) is transitive and the corresponding form VII is intransitive.

##### Transitive sentence

كَسَرَ الطَّالِبُ النَّظَّارَاتِ

**kasara (I)** ṭ-ṭālibu n-naḍḍārāti.

The student **broke** the spectacles.

##### Intransitive sentence

اِنْكَسَرَتِ النَّظَّارَاتُ

**inkasarati (VII)** n-naḍḍārātu.

The spectacles **were/got broken**.

**18.13** In addition to the nouns mentioned in chapter 9, with the initial **hamzatu l-qaṭ‘i** اِ /i/ or اُ /u/, the verb forms VII–X (perfect, imperative and verbal noun) also follow the rule of **hamzatu l-waṣli** (waṣlah). However, the verb form IV follows the rule of **hamzatu l-qaṭ‘i**.

#### 18.14 Formation of the ten verb forms I–X

The table presents the ten verb forms I–X in the perfect and the imperfect (third person sing. masc.), as exemplified by the verb فَعَلَ fa‘ala ‘to do, to act’.

perfect				
I	II	III	IV	V
فَعَلَ	فَعَّلَ	فَاعَلَ	أَفْعَلَ	تَفَعَّلَ
fa‘ala	fa‘‘ala	fā‘ala	ʔaf‘ala	tafa‘‘ala
imperfect				
يَفْعَلُ	يُفَعِّلُ	يُفَاعِلُ	يُفْعِلُ	يَتَفَعَّلُ
yaf‘alu	yufa‘‘ilu	yufā‘ilu	yuf‘ilu	yatafa‘‘alu
perfect				
VI	VII	VIII	IX	X
تَفَاعَلَ	اِنْفَعَلَ	اِفْتَعَلَ	اِفْعَلَّ	اِسْتَفْعَلَ
tafā‘ala	ʔinfa‘ala	ʔifta‘ala	ʔif‘alla	ʔistaf‘ala
imperfect				
يَتَفَاعَلُ	يَنْفَعِلُ	يَفْتَعِلُ	يَفْعَلُّ	يَسْتَفْعِلُ
yatafā‘alu	yanfa‘ilu	yafta‘ilu	yaf‘allu	yastaf‘ilu

### 18.15 The meanings of the ten verb forms I–X

The basic meanings of the ten verb forms I–X are outlined below with some examples. Observe that many derived verb forms can have several different meanings and that some verbs have quite idiomatic or specialized meanings in some of their derived verb forms. Therefore it is recommended that the student learn the specific meaning of each derived verb form of each verb separately, rather than relying upon the general rules given below.

#### Form I

The basic form (I) can be transitive or intransitive.

I كَتَبَ kataba (transitive)      imperf. يَكْتُبُ yaktubu  
to write

I جَلَسَ ġalasa (intransitive)      imperf. يَجْلِسُ yaġlisu  
to sit

## Form II

(a) II is causative: to cause someone to do something (transitive).

I عَلَّمَ ʿalima to know	II عَلَّمَ ʿallama to teach (lit. cause someone to learn)	imperf. يُعَلِّمُ yuʿallimu
-----------------------------	--	-----------------------------

(b) II is intensifying or iterative: repeating the action (transitive).

I كَسَرَ kasara to break	II كَسَّرَ kassara to smash, to break into pieces	imperf. يُكَسِّرُ yukassiru
-----------------------------	--	-----------------------------

(c) II is declarative: to consider someone or something to be something, (transitive).

I كَذَبَ kadaba to lie	II كَذَّبَ kaddaba to consider someone a liar, to disbelieve someone else	imperf. يُكَذِّبُ yukaddibu
---------------------------	---	-----------------------------

(d) II is denominative (forming verb from noun).

I سَلَحَ silāḥun (noun) weapon	II سَلَّحَ sallaha to arm	imperf. يُسَلِّحُ yusalliḥu
-----------------------------------	------------------------------	-----------------------------

## Form III

III denotes an effort to do or achieve that which is expressed by the basic form. Often it expresses an action directed at (or done together with) someone else. Form III is mostly *transitive*.

I كَتَبَ kataba to write	III كَاتَبَ kātaba to correspond with somebody	imperf. يُكَاتِبُ yukātibu
I سَبَقَ sabaqa to precede	III سَابَقَ sābaqa to compete with, to race	imperf. يُسَابِقُ yusābiqu
I بَلَغَ balāga to reach	III بَالَغَ bālāga to exaggerate	imperf. يُبَالِغُ yubāligu

## Form IV

IV is prefixed with أَ /ʾa.../ which is elided in the imperfect tense.

(a) IV is causative: to cause someone to do the action (transitive).

I عَلِمَ ʿalima to know	IV أَعْلَمَ ʿaʿlama to inform (to cause someone to know)	imperf. يُعَلِّمُ yuʿlimu
----------------------------	---	---------------------------

- (b) IV is declarative of I: to declare that someone has a certain quality (transitive).

I حَمَدَ ḥamida to praise	IV أَحْمَدَ ʾaḥmada to consider praiseworthy	imperf. يُحَمِّدُ yuḥmidu
------------------------------	---	---------------------------

- (c) IV is denominative (intransitive verb derived from a noun).

I ذَنِبَ danbun (noun) sin	IV أَذْنَبَ ʾaḏnaba to commit a sin, to do wrong	imperf. يَذْنِبُ yuḏnibu
-------------------------------	---	--------------------------

e.g. ... أَذْنَبَ تَجَاهَ ... ʾaḏnaba tiğāha ..., he committed a sin against ....

### Form V

V is generally reflexive of form II (transitive or intransitive).

II عَلَّمَ ʿallama to teach	V تَعَلَّمَ taʿallama to learn (lit. he taught himself)	imperf. يَتَعَلَّمُ yataʿallamu
II شَرَّفَ šarrafa to honour	V تَشَرَّفَ tašarrafa to have the honour	imperf. يَتَشَرَّفُ yatašrrafu
II كَلَّمَ kallama to talk to somebody	V تَكَلَّمَ takallama to speak, utter	imperf. يَتَكَلَّمُ yatakallamu

### Form VI

- (a) VI is reflexive or reciprocal of form III (mostly transitive). In this form both or all partners are involved in action, therefore the subject is in the dual or plural.

III قَاسَمَ qāsama to share	VI تَقَاسَمَ taqāsama to divide or distribute among themselves	imperf. يَتَقَاسَمُ yataqāsamu
III كَاتَبَ kātaba to correspond with a person	VI تَكَاتَبَ takātaba to correspond with each other	imperf. يَتَكَاتَبُ yatakātabu

- (b) VI can also be a kind of pretence form of (I), denoting pretending to be in a certain condition or trying to be something (intransitive).

I مَرَضَ mariḍa to be ill	VI تَمَارَضَ tamāraḍa to pretend to be ill	imperf. يَتَمَارِضُ yatamāraḍu
------------------------------	---	--------------------------------

(c) VI can also denote a successive or uninterrupted sequence (intransitive).

I سَقَطَ saqaṭa	VI تَسَاقَطَ tasāqaṭa	imperf. يَتَسَاقَطُ yatasāqaṭu
to fall	to fall consecutively, one after the other	

### Form VII

VII this form is prefixed with ...أَنّْ /i.../, and /i.../ is elided in the imperfect tense. It is reflexive-passive or anticausative of form I (intransitive).

I كَسَرَ kasara	VII اِنْكَسَرَ inkasara	imperf. يَنْكَسِرُ yankasiru
to break	to break (by itself), get broken	

### Form VIII

VIII has an infix ...تْ... /...t.../ in the middle and is prefixed with /i.../, which is elided in the imperfect tense.

(a) VIII is reflexive-intransitive of form I.

I جَمَعَ gama'a	VIII اِجْتَمَعَ iğtama'a	imperf. يَجْتَمِعُ yağtami'u
to collect (trans.)	to gather, come together (intr.)	

(b) VIII has the passive meaning of form I.

I حَرَقَ ḥaraqa	VIII اِحْتَرَقَ iḥtaraqa	imperf. يَحْتَرِقُ yaḥtariqu
to burn (trans.)	to be burned, burn (intr.)	

(c) VIII sometimes has the same meaning as form I (transitive).

I شَرَى šarā	VIII اِشْتَرَى ištara	imperf. يَشْتَرِي yaštari
to buy	to buy	
I بَاعَ bā'a	VIII اِبْتَاعَ ibtā'a	imperf. يَبْتَاعُ yabtā'u
to sell	to buy	

### Form IX

IX has its last consonant doubled and is prefixed with /i.../, which is elided in the imperfect tense. It refers to colours or defects and has the meaning 'to become or turn...'. It is intransitive and can be formed from the first or second form or directly from adjectives.



I عَوَجَ ʿawaġa to bend	IX إِعْوَجَّ ʿiʿwaġġa to be twisted, bent	imperf. يَعْوَجُ yaʿwaġġu
I not used	II حَمَّرَ ḥammara to redden, colour red	IX أَحْمَرَ ʾiḥmarra to turn red, blush
		imperf. يَحْمَرُ yaḥmarru

### Form X

X is formed by adding the prefix ...إِسْت... /ʾista.../ to form I, and /ʾi.../ is elided in the imperfect tense.

(a) X is reflexive of form IV (transitive).

IV أَعْلَمَ ʾaʿlama to inform, to let know	X اسْتَعْلَمَ ʾistaʿlama to enquire, seek information	imperf. يَسْتَعْلِمُ yastaʿlimu
---	--	---------------------------------

(b) X is transitive of form I (often denoting attempt, request or desire to obtain something)

I خَرَجَ ḥaraġa to come out	X اسْتَخْرَجَ ʾistaḥraġa to take out, extract, deduce	imperf. يَسْتَخْرِجُ yastaḥriġu
--------------------------------	--	---------------------------------

(c) X is declarative of form I or IV (transitive or intransitive).

I حَسُنَ ḥasuna to be nice, good	X اسْتَحْسَنَ ʾistaḥsana to consider nice, good	imperf. يَسْتَحْسِنُ yastaḥsinu
-------------------------------------	--	---------------------------------

### 18.16 Pronunciation and spelling rules

The following modifications are made for certain derived verbs of form VIII in order to smooth the pronunciation:

- (a) If the first consonant of the basic verb form is one of the following four emphatic letters: /ṣ/, /ḍ/, /ṭ/, /ḍ/, the infix ...ت... /-t-/ of form VIII as in the pattern verb أَفْتَعَلَ ʾiftaʿala/ is changed into ...ط... /-t-/, e.g. ضَرَبَ ḍaraba 'to hit', whose form VIII is اِضْطَرَبَ iḍṭaraba 'to be troubled', (not: اِضْتَرَبَ). And طَلَعَ ṭalaʿa 'to rise' has as its form VIII اِطْلَعَ iṭṭalaʿa 'to become aware' (not: اِطْتَلَعَ).

- (b) If the first consonant of the basic verb form is ز /z/, as in زَهَرَ zahara 'to shine', the infix ..ت.. /-t-/ of form VIII is changed into د /-d-/ , thus yielding the form إِزْدَهَرَ 'izdahara 'to flourish' (not: إِزْتَهَرَ 'iztahara).

Note: If the first consonant of the basic verb form is ت /t/, as in تَبَعَ tabi'a 'to follow', the infix ..ت.. /-t-/ of form VIII is written as doubled: اتَّبَعَ 'ittaba'a, 'to follow, succeed' (not: اتْتَبَعَ).

## Exercises

Analyse the following verbs according to:

- (a) form number  
(b) basic verb form  
(c) imperfect tense.

أَبْعَدَ	تَفَرَّقَ	جَمَعَ	أَنْتَجَ	حَرَّرَ
(1) to send away	to be split	to gather	to produce	to liberate
إِسْتَخْرَجَ	عَلَّمَ	سَامَحَ	إِسْوَدَّ	كَاتَبَ
(2) to take out	to teach	to forgive	to become black	to correspond with
إِسْتَمْتَعَ	تَحَسَّنَ	سَهَّلَ	أَعْلَمَ	هَاجَرَ
(3) to enjoy	to improve	to make easy	to inform	to emigrate
تَكَاتَبَ	تَجَنَّبَ	تَسَلَّحَ	إِنْتَقَلَ	تَكَلَّمَ
(4) to correspond	to avoid	to arm oneself	to move	to speak
انْقَسَمَ	انْسَرَقَ	تَسَابَقَ	شَارَكَ	تَقَاتَلَ
(5) to be divided	to be stolen	to compete	to share	to fight
سَلَّمَ	إِنْتَصَرَ	تَعَلَّمَ	تَكَبَّرَ	انْفَجَرَ
(6) to greet	to gain	to learn	to be proud	to explode

دَافَعَ	اِتَّبَعَ	اِسْتَهَلَكَ	اَجْبَرَ	اِسْتَصْعَبَ
(7) to defend	to notice	to consume	to force	to find difficult
جَرَّبَ	اِسْمَرَ	تَقَدَّمَ	اَهْمَلَ	اِمْتَنَعَ
(8) to try	to become brown	to progress	to neglect	to reject
قَارَنَ	اِحْتَرَمَ	تَبَاَحَثَ	اِقْتَنَعَ	اِسْتَعْمَلَ
(9) to compare	to respect	to discuss	to be convinced	to use

### Practise your reading:

<sup>1</sup>تُدَرِّسُ زَوْجَتِي فِي ذَاتِ / <sup>2</sup>نَفْسِ الْجَامِعَةِ <sup>3</sup>الَّتِي <sup>4</sup>خَرَجْتُ مِنْهَا. <sup>5</sup>

(1) tudarrisu zawġat-ī fī dāti / nafsi l-ġāmi‘ati llatī taħarraġat min-hā.

My wife <sup>1</sup>teaches at <sup>2</sup>the same university from <sup>3</sup>which <sup>4</sup>she graduated  
(<sup>5</sup>from it).

<sup>1</sup>يَتَقَاسَمُ التَّاجِرَانِ رِبْحَ الشَّرِكَةِ فِي <sup>3</sup>آخِرِ <sup>4</sup>كُلِّ <sup>5</sup>سَنَةٍ.

(2) yataqāsamu t-tāġirāni ribħa š-šarikati fī ‘āħiri kulli sanatin.

The two merchants <sup>1</sup>share <sup>2</sup>the profits of the company at <sup>3</sup>the end of  
<sup>4</sup>every <sup>5</sup>year.

<sup>1</sup>بِسَبَبِ <sup>2</sup>كَثْرَةِ <sup>3</sup>الْمَطَرِ <sup>4</sup>انْهَدَمَ <sup>5</sup>الْجِسْرُ <sup>6</sup>وَانْقَطَعَ <sup>7</sup>الطَّرِيقُ <sup>8</sup>بَيْنَ الْقَرْيَتَيْنِ.

(3) bi-sababi kaṭrati l-maṭari n-hadama l-ġisru wa-nqaṭa‘a ṭ-ṭarīqu bayna  
l-qaryatayni.

<sup>1</sup>Because of <sup>2</sup>the heavy (abundance of) <sup>3</sup>rain, <sup>5</sup>the bridge <sup>4</sup>collapsed and  
<sup>7</sup>the road <sup>8</sup>between the two villages <sup>6</sup>was cut off.

سَوْفَ لَا <sup>1</sup>تُمْطِرُ <sup>2</sup>غَدًا وَلِهَذَا <sup>3</sup>سَيُشَارِكُ كَثِيرٌ مِنَ النَّاسِ فِي <sup>4</sup>حَفْلَةِ <sup>5</sup>الْعُرْسِ.

(4) sawfa lā tumṭiru ġadan wa-li-hādā sa-yušāriku kaṭirun mina n-nāsi fī  
ħaflati l-‘ursi.

It will not <sup>1</sup>rain <sup>2</sup>tomorrow and therefore many people <sup>3</sup>will attend <sup>5</sup>the  
wedding <sup>4</sup>party.

١ هَاجَمَتِ ٢ الشُّرْطَةُ ٣ مَكَانَ ٤ الْإِرْهَابِيِّينَ ٥ وَتَبَادَلُوا ٦ النَّارَ مَعَهُمْ ٧ وَبَعْدَ ٨ سَاعَةٍ مِّنَ ٩ الْقِتَالِ ١٠ سَلَّمَ ١١ الْإِرْهَابِيُّونَ ١٢ أَنْفُسَهُمْ (s.نَفْسُ).

- (5) hāgamati š-šurṭatu makāna l-ʾirhābiyyīna wa-tabādalu n-nāra maʿa-hum, wa-baʿda sāʿatin mina l-qitāli sallama l-ʾirhābiyyūna ʾanfusa-hum.

<sup>2</sup>The police <sup>1</sup>attacked <sup>4</sup>the terrorists' <sup>3</sup>location (place) <sup>5</sup>and exchanged <sup>6</sup>fire with them <sup>7</sup>and after <sup>8</sup>one hour of <sup>9</sup>fighting <sup>11</sup>the terrorists <sup>10</sup>gave <sup>12</sup>themselves up.

١ تَضَارَبَ ٢ فَرِيقًا ٣ كُرَةً ٤ الْقَدَمِ فِي ٥ الْمَلَبِ ٦ قَبْلَ ٧ الْمُبَارَاةِ ٨ وَتَصَالَحَا ٩ بَعْدَهَا.

- (6) taḍāraba fariqā kurati l-qadami fī l-malʿabi qabla l-mubārāti wa-taṣālaha baʿda-hā.

The two <sup>4,3</sup>football <sup>2</sup>teams <sup>1</sup>fought each other in <sup>5</sup>the stadium <sup>6</sup>before <sup>7</sup>the match <sup>8</sup>and made up (reconciled) <sup>9</sup>after (it).

١ صَرَّحَ ٢ زَعِيمُ أَحَدِ ٣ الْأَحْزَابِ (s.حِزْبُ) ٤ السِّيَاسِيَّةِ بِأَنَّهُ ٥ يُعَارِضُ ٦ فِكْرَةَ ٧ قَبُولِ الْعُمَالِ (s.عَامِلُ) ٨ الْأَجَانِبِ فِي الْبِلَادِ.

- (7) šarraḥa zaʿīmu ʾaḥadi l-aḥzābi s-siyāsiyyati bi-ʾanna-hu yuʿāridu fikrata qubūli l-ʾummālī l-aḡānibi fī l-bilādi.

<sup>2</sup>The leader of one of the <sup>4</sup>political <sup>3</sup>parties <sup>1</sup>declared that he <sup>5</sup>is against <sup>6</sup>the idea <sup>7</sup>of accepting <sup>8</sup>foreign workers in the country.

١ فِي ٢ فَصْلِ ٣ الرَّبِيعِ ٤ يَخْضُرُ ٥ الشَّجَرُ (s.شَجَرَةٌ) ٦ وَتَتَفَتَّحُ ٧ الْأَزْهَارُ (s.زَهْرَةٌ)، ٨ أَمَّا فِي ٩ فَصْلِ ١٠ الْخَرِيفِ ١١ فَتَصْفَرُّ ١٢ أَوْرَاقُ (s.وَرَقَةٌ) ١٣ الشَّجَرِ ١٤ وَتَتَسَاقَطُ.

- (8) fī faṣli r-rabīʿi yaḥḍarru š-šaḡaru wa-tatafattahu l-ʾazhāru, ʾammā fī faṣli l-ḥarifi fa-taṣfarru ʾawraqu š-šaḡari wa-tatasāqatu.

In the <sup>2</sup>spring (<sup>1</sup>season) <sup>4</sup>the trees <sup>3</sup>become green and <sup>6</sup>the flowers <sup>5</sup>open, but in <sup>7</sup>the autumn (season) <sup>9</sup>the leaves of the trees <sup>8</sup>become yellow <sup>10</sup>and fall.

اجْتَمَعَ<sup>1</sup> اَمْسٍ<sup>2</sup> / اَلْبَارِحَةَ<sup>3</sup> مُمْتَلَو<sup>4</sup> اَلنَّقَابَاتِ<sup>5</sup> وَتَكَلَّمُوا عَنْ<sup>6</sup> رَفْعِ<sup>7</sup> اُجُورِ  
(اَجْرُ)<sup>8</sup> اَلْعَمَالِ<sup>9</sup> وَالْمُوَظَّفِينَ.

- (9) ʔiḡtamaʿa ʔamsi / ʔal-bāriḥata mumattilū n-niqābāti wa-takallamū ʿan rafʿi ʔuḡūri l-ʿummāli wa-l-muwaḍḍafina.

<sup>3</sup>The representatives of <sup>4</sup>the trade unions <sup>1</sup>met <sup>2</sup>yesterday <sup>5</sup>and talked about <sup>6</sup>increasing the <sup>7</sup>wages of <sup>8</sup>workers and <sup>9</sup>civil servants (employees).

مُوظَّفُو<sup>1</sup> اَلشَّرِكَةِ<sup>2</sup> يَسْتَعْمِلُونَ<sup>3</sup> عَادَةً<sup>4</sup> سَيَّارَاتِهِمْ<sup>5</sup> اَلْخَاصَّةَ<sup>6</sup> عِنْدَمَا<sup>7</sup> يَسَافِرُونَ<sup>8</sup> فِي رِحَالِ<sup>9</sup> طَوِيلَةٍ.

- (10) muwaḍḍafū š-šarikati yastaʿmilūna ʿādatan sayyārāti-himi l-ḥāṣṣata ʿindamā yusāfirūna fī riḥlātin ṭawīlatin.

The employees of <sup>1</sup>the company <sup>3</sup>usually <sup>2</sup>use <sup>4</sup>their <sup>5</sup>own cars when <sup>6</sup>they travel on <sup>8</sup>long <sup>7</sup>trips.

تَبَادَلَ<sup>1</sup> اَلْجَيْشَانِ<sup>2</sup> اَلنَّارَ<sup>3</sup> بِاَلْقُرْبِ<sup>4</sup> مِنْ اَلْحُدُودِ<sup>5</sup> (s. حد) ثُمَّ<sup>6</sup> تَرَاجَعَا<sup>7</sup> عِنْدَمَا<sup>8</sup> تَدَخَّلَتْ<sup>9</sup> قُوَّاتُ<sup>10</sup> اَلْأُمَمِ<sup>11</sup> (s. أُمَّة) اَلْمُتَّحِدَةِ.

- (11) tabādala l-ḡayšāni n-nāra bi-l-qurbi mina l-ḥudūdi tumma tarāḡaʿa ʿindamā tadahḡalat quwwātu l-ʔumami l-muttaḥidati.

<sup>2</sup>The two armies <sup>1</sup>exchanged <sup>3</sup>fire <sup>4</sup>near <sup>5</sup>the border, then <sup>6</sup>they withdrew when <sup>10</sup>the United <sup>9</sup>Nations <sup>8</sup>forces <sup>7</sup>intervened.

دَفَعَ<sup>1</sup> اَلطِّفْلُ<sup>2</sup> اَلْكَاسَ<sup>3</sup> عَنْ اَلطَّائِلَةِ<sup>4</sup> فَسَقَطَ<sup>5</sup> عَلَى اَلْأَرْضِ<sup>6</sup> فَانْكَسَرَ<sup>7</sup> وَانْتَشَرَتْ<sup>8</sup> كِسْرَاتُهُ<sup>9</sup> (s. كَسْرَةٌ) فِي كُلِّ<sup>10</sup> مَكَانٍ.

- (12) dafaʿa ṭ-ṭiflu l-kaʿsa ʿani ṭ-ṭāwilati fa-saqaṭa ʿalā l-ʔarḍi fa-nkasara wa-ntašarat kasarātu-hu fī kulli makānin.

<sup>2</sup>The child <sup>1</sup>pushed <sup>3</sup>the glass off the table <sup>4</sup>so it fell on <sup>5</sup>the floor and <sup>6</sup>broke and <sup>8</sup>the pieces <sup>7</sup>went <sup>9,10</sup>everywhere (lit. <sup>8</sup>the pieces <sup>7</sup>spread into <sup>9</sup>every <sup>10</sup>place).

اِنْتَلَقَتْ<sup>1</sup> سَيَّارَاتُ<sup>2</sup> اَلسَّبَاقِ<sup>3</sup> عَلَى اَلطَّرِيقِ<sup>4</sup> حَيْثُ<sup>5</sup> اجْتَمَعَ<sup>6</sup> اَلْمُشَاهِدُونَ<sup>7</sup> يَتَحَمَّسُونَ<sup>8</sup> لَهُمْ.

- (13) ʔintalaqat sayyārātu s-sibāqi ʿalā ṭ-ṭarīqi ḡayṭu ḡtamaʿa l-mušāhidūna yataḡammasūna la-hum.

<sup>2</sup>The racing cars <sup>1</sup>started off along <sup>3</sup>the road, <sup>4</sup>where <sup>6</sup>the spectators had <sup>5</sup>gathered <sup>7</sup>to cheer them on (lit. <sup>7</sup>be enthusiastic <sup>8</sup>towards them).

أَهْلٌ تَتَكَلَّمُ<sup>2</sup> اللُّغَةَ الْعَرَبِيَّةَ<sup>3</sup>؟ نَعَمْ<sup>4</sup>، أَنْتَكُمُهَا<sup>5</sup> قَلِيلًا<sup>6</sup>.

(14) hal tatakallamu l-lugata l-ʿarabiyyata? naʿam ʔatakallamu-hā qalīlan.

<sup>1</sup>Do <sup>2</sup>you speak (the) Arabic (<sup>3</sup>language)? <sup>4</sup>Yes, <sup>5</sup>I speak (it) <sup>6</sup>a little.

### Translate into Arabic:

- (1) At the end of every season the two merchants share the profit.
- (2) The spectators gathered on the road between the two villages in order to see the racing cars.
- (3) After the football match the spectators fought with (مَعَ) the police forces in the stadium.
- (4) The civil servants usually speak (the) Arabic (language) in the company.
- (5) I graduated from the same university from which you (m.) graduated.
- (6) At the wedding party the child pushed the flowers off the table and they fell and scattered on the floor.
- (7) It will rain tomorrow and therefore many of the workers and civil servants (employees) will use their own cars.
- (8) The workers met yesterday and talked about increasing their wages at the end of each year.

Derived  
verb forms,  
transitive  
and  
intransitive  
verbs

## Chapter 19

# Passive verbs

**19.1** The passive verb, **الْفَعْلُ الْمَجْهُولُ**, is used in Arabic when the performer of the action is not named.

The active verb, **الْفَعْلُ الْمَعْلُومُ**, is used in Arabic when the performer of the action is named and expressed as the grammatical subject. So far we have only dealt with active verb forms in the perfect and imperfect tense.

The passive forms of the perfect and imperfect tenses differ from their active counterparts by having different vocalization. A characteristic sign of all passive tense forms is that they have the vowel **ḍammah** /u/ on the first radical.

The passive of the perfect tense has only one pattern of vowelling for all verbs and forms (stems I–X). The first radical has **ḍammah** /u/ (as mentioned) and the second radical has **kasrah** /i/. The pattern of the passive perfect in the third person masculine singular is thus: **فُعِلَ** fu‘ila, e.g.

Perfect	
Active	Passive
CaCaCa, CaCiCa, CaCuCa	⇒ CuCiCa
كَتَبَ kataba, he wrote	كُتِبَ kutiba, it was written
شَرِبَ šariba, he drank	شُرِبَ šuriba, it was drunk
بَعُدَ ba‘uda, he/it was distant	بُعِدَ bu‘ida, he was expelled

(See conjugation A2.1 in Appendix 2.)

**19.2** The passive of the basic form (I) of the verb in the imperfect tense has also only one pattern of vowelling for all verbs. The first radical still

has **ḍammah**, but the middle radical has **faṭḥah** /a/, the basic pattern being: **يُفَعِّلُ** yufʿalu, e.g.

Passive  
verbs

### Imperfect

#### Active

**يَكْتُبُ** yaktubu, he writes

**يَسْتُمُ** yaštumu, he insults

#### Passive

**يُكْتَبُ** yuktabu, it is (being) written

**يُسْتَمُ** yuštamu, he is (being) insulted

**19.3** The passive forms of the derived verb forms (stems) II, III, IV, VIII and X are conjugated regularly in the perfect and the imperfect like the active verbs, except for the internal vowel changes mentioned above, e.g.

	perfect		imperfect	
	active	passive	active	passive
Form II	دَرَسَ darrasa he taught	دُرِسَ durrisa he was taught	يُدْرِسُ yudarrisu he teaches	يُدْرَسُ yudarrasu he is taught
Form III	شَهِدَ šāhada he saw	شُوهِدَ šūhida he was seen	يُشَاهِدُ yušāhidu he sees	يُشَاهَدُ yušāhadu he is seen
Form IV	أَرْسَلَ ʾarsala he sent	أُرْسِلَ ʾursila he was sent	يُرْسِلُ yursilu he sends	يُرْسَلُ yursalu he is sent
Form VIII	إِنْتَحَبَ ʾintahaba he elected	أُنْتُحِبَ ʾuntuḥiba he was elected	يَنْتَحِبُ yantaḥibu he elects	يَنْتَحَبُ yuntaḥabu he is elected
Form X	اِسْتَقْبَلَ ʾistaqbala he received	اُسْتُقْبِلَ ʾustuqbila he was received	يَسْتَقْبِلُ yastaqbilu he receives	يُسْتَقْبَلُ yustaqbalu he is received

Note: In the passive of the eighth and tenth forms, the initial vowel in modern Arabic is commonly **kasrah**, e.g. **اِسْتَقْبِلَ** and **اِنْتَحَبَ**.

See the conjugations of the derived verb forms in Appendix 2.



**19.4** The derived verb forms V, VI and VII have no passive because their active forms often have a passive or intransitive meaning, e.g.

Form V **تَغَيَّرَ** taḡayyara, to be changed (he/it changed)

Form VI **تَبَارَكَ** tabāraka, to be blessed (he/it got blessed)

Form VII **انْكَسَرَ** inkasara, to be broken (he/it broke)

**19.5** The grammatical subject of the passive verb is called in Arabic grammar **نَائِبُ الْفَاعِلِ**, which means ‘the deputy of the doer’. Like any subject, it takes the ending of the nominative case and the verb agrees with it in person, gender and number. But logically it represents the object (or goal) of the action; compare in English: ‘I (subject) saw **him** (object)’ ⇒ ‘**He** (subject) was seen [by me (agent)].’ Arabic passive sentences are considered to be impersonal, because they do not express the performer of the action.

#### Passive

##### Perfect

**كُتِبَ كِتَابٌ**

kutiba kitābun.

A book **was** written.

**كُتِبَ الْكِتَابُ**

kutiba l-kitābu.

The book **was** written.

##### Imperfect

**يُكْتَبُ كِتَابٌ**

yuktabu kitābun.

A book **is** (being) written.

**يُكْتَبُ الْكِتَابُ**

yuktabu l-kitābu.

The book **is** (being) written.

**19.6** When the performer of the action is mentioned, one cannot use a passive verb in traditional Arabic. This means that the English sentence ‘The book was written by the teacher’ should in Arabic be rendered by an active sentence, where the performer (semantic agent) is expressed by the grammatical subject: ‘The teacher wrote the book’: **كَتَبَ الْمُعَلِّمُ الْكِتَابَ** kataba l-mu‘allimu l-kitāba.

**19.7** In modern literary Arabic, it is, however, increasingly common to use certain compound prepositions to express the semantic agent in passive sentences, in the same way as in many European languages. The

following are the most common prepositions used to express the passive agent:

مِنْ طَرَفٍ  
min ṭarafi

مِنْ قِبَلٍ  
min qibali

مِنْ جَانِبٍ  
min ḡānibi

from the side of, on behalf of = **by**

Examples:

كُتِبَ الْكِتَابُ مِنْ قِبَلِ الْمُعَلِّمِ

**kutiba** l-kitābu **min qibali** l-mu'allimi.

The book was written by the teacher.

(lit. The book was written from the side of the teacher.)

كُتِبَ مِنْ طَرَفِهِ

**kutiba min ṭarafi-hi**. It was written by him. (lit. It was written from his side.)

## Exercises

### Practise your reading:

أُقْتِلَ ثَلَاثَةٌ<sup>2</sup> أَشْخَاصٍ<sup>3</sup> (s. شَخْصٍ)<sup>4</sup> وَجُرِحَ<sup>5</sup> أَرْبَعَةٌ<sup>6</sup> فِي<sup>7</sup> حَادِثٍ<sup>8</sup> سَيْرٍ<sup>9</sup>  
أَمْسٍ<sup>10</sup> وَنُقِلُوا<sup>11</sup> جَمِيعًا إِلَى الْمُسْتَشْفَى.

(1) qutila talātatu ʿašḡaṣin (s. šaḡṣun) wa-ḡuriḡa ʿarbaʿatun fī ḡaditī sayrin ʿamsi wa-nuqilū ḡamīʿan ilā l-mustašfā.

<sup>2</sup>Three <sup>3</sup>people <sup>1</sup>were killed and <sup>5</sup>four <sup>4</sup>injured in <sup>7</sup>a traffic <sup>6</sup>accident

<sup>8</sup>yesterday and <sup>10</sup>all <sup>9</sup>were taken (transported) to (the) hospital.

أُبْعِثَ<sup>2</sup> وَفْدٌ<sup>3</sup> رَسْمِيٌّ<sup>4</sup> مِنْ قِبَلِ<sup>5</sup> سُمُو الْأَمِيرِ<sup>6</sup> فَاسْتَقْبِلَ فِي<sup>7</sup> الْمَطَارِ<sup>8</sup>  
وَأُخِذُوا<sup>9</sup> جَمِيعًا<sup>10</sup> لِمُقَابَلَةِ<sup>11</sup> جَلَالَةِ الْمَلِكِ.

(2) buʿita wafduṇ rasmiyyun min qibali sumuwwi l-ʿamīri fa-stuqbila fī l-maṭāri wa-ʿuḡiḡdū ḡamīʿan li-muqābalati ḡalālati l-maliki.

<sup>3</sup>An official <sup>2</sup>delegation <sup>1</sup>was sent <sup>4</sup>by <sup>5</sup>His Highness the Emir. <sup>6</sup>They were received at <sup>7</sup>the airport, and <sup>9</sup>all of them <sup>8</sup>were taken <sup>10</sup>to meet

<sup>11</sup>His Majesty the King.

<sup>1</sup>بَعْدَ أَنْ <sup>2</sup>قُفِّلَ بَابُ <sup>3</sup>الدُّكَّانِ <sup>4</sup>عُلِقَ <sup>5</sup>الْمِفْتَاحُ إِلَى <sup>6</sup>جَانِبِ الْبَابِ  
<sup>7</sup>فَسُرِقَ مِنْ هُنَاكَ <sup>8</sup>وَفُتِحَ الْبَابُ وَسُرِقَتْ <sup>9</sup>أَغْرَاضُ (s. غَرَضٌ) <sup>10</sup>كَثِيرَةٌ.

- (3) ba‘da ‘an qufila bābu d-dukkāni ‘ulliqa l-miftāhu ‘ilā gānibi l-bābi fa-suriqa min hunāka wa-futiḥa l-bābu wa-suriqat ‘agrāḍun (s. ġaraḍun) kaṭīratun.

<sup>1</sup>After the door of <sup>3</sup>the shop was <sup>2</sup>locked, <sup>5</sup>the key <sup>4</sup>was hung <sup>6</sup>beside the door. <sup>7</sup>It was stolen from there, the door <sup>8</sup>was opened and <sup>10</sup>many <sup>9</sup>things were stolen.

<sup>1</sup>نُبِّهَ <sup>2</sup>الْعَمَالُ (s. عَامِلٌ) <sup>3</sup>مِنْ قَبْلِ <sup>4</sup>النَّقَابَةِ <sup>5</sup>بِعَدَمِ <sup>6</sup>الْقِيَامِ <sup>7</sup>بِالْإِضْرَابِ.

- (4) nubbiha l-‘ummālu (s. ‘āmilun) min qibali n-niqābati bi-‘adami l-qiyāmi bi-l-‘iḍrābi.

<sup>2</sup>The workers <sup>1</sup>were warned <sup>3</sup>by the <sup>4</sup>trade union <sup>5</sup>not <sup>6</sup>to go on <sup>7</sup>strike.

<sup>1</sup>سَيُعَقَدُ <sup>2</sup>غَدًا <sup>3</sup>اجْتِمَاعٌ فِي <sup>4</sup>وِزَارَةِ <sup>5</sup>الدَّخْلِيَّةِ <sup>6</sup>وَتُبْحَثُ <sup>7</sup>فِيهِ <sup>8</sup>قَضِيَّةٌ  
<sup>9</sup>تَأْجِيلٌ <sup>10</sup>الانتخابات البرلمانية.

- (5) sa-yu‘qadu ġadan ‘iġtimā‘un fi wizāratī d-dāḥiliyyati wa-tubḥaṭu fi-hi qadiyyatu ta’ġili l-intiḥābāti l-barlamāniyyati.

<sup>3</sup>A meeting <sup>1</sup>will be held <sup>2</sup>tomorrow at the <sup>4</sup>Ministry of the <sup>5</sup>Interior, and (<sup>7</sup>at it) <sup>8</sup>the issue <sup>9</sup>of postponing parliamentary <sup>10</sup>elections <sup>6</sup>will be discussed.

<sup>1</sup>عُرِضَ <sup>2</sup>مَاتَمُ <sup>3</sup>الْأَمِيرَةِ عَلَى <sup>4</sup>شَاشَةِ التِّلْفِزِيُونِ <sup>5</sup>وَقَدَّرَ <sup>6</sup>عَدَدُ  
<sup>7</sup>الْمُشَاهِدِينَ <sup>8</sup>بِأَكْثَرِ مِنْ <sup>9</sup>مِئَةِ مِلْيُونٍ <sup>10</sup>مُشَاهِدٍ.

- (6) ‘uriḍa ma‘tamu l-‘amīrati ‘alā šāšati t-tiliḥiyyūni wa-quddira ‘adadu l-mušāhidīna bi-‘aktara min mi‘ati milyūni mušāhidin.

<sup>2</sup>The funeral of <sup>3</sup>the princess <sup>1</sup>was shown on (the) television (<sup>4</sup>screen).

<sup>6</sup>The number of <sup>7</sup>(the) viewers <sup>5</sup>was estimated to be <sup>8</sup>more than one <sup>9</sup>hundred million (<sup>10</sup>viewers).

<sup>1</sup>نُقِلَ الْمَصْنَعُ إِلَى <sup>2</sup>خَارِجِ الْمَدِينَةِ <sup>3</sup>وَسُرِّحَ مِنْ <sup>4</sup>الْعَمَلِ <sup>5</sup>أَكْثَرُ مِنْ  
<sup>6</sup>نِصْفِ <sup>7</sup>الْعَمَالِ (s. عَامِلٌ).

- (7) nuqila l-mašna‘u ‘ilā ḥāriġi l-madīnati wa-surriḥa mina l-‘amali ‘akṭaru min nišfi l-‘ummāli.

The factory <sup>1</sup>was moved <sup>2</sup>outside the city and <sup>5</sup>more than <sup>6</sup>half of <sup>7</sup>the workers <sup>3</sup>were released (fired) from <sup>4</sup>work.

أُنْتُخِبَ مُدِيرُ الْجَامِعَةِ الْجَدِيدُ <sup>2</sup>بِأَغْلَبِيَّةٍ <sup>3</sup>سَاحِقَةٍ.

- (8) <sup>2</sup>untuḥiba mudīru l-ğāmi‘ati l-ğādīdu bi-‘ağlabiyyatin sāḥiqatin.

The new director of the university <sup>1</sup>was elected by an <sup>3</sup>overwhelming <sup>2</sup>majority.

سَوْفَ لَا يُسَمَحُ <sup>2</sup>بِتَقْدِيمِ <sup>3</sup>الْمَشْرُوبَاتِ الْكُحُولِيَّةِ فِي الْمَطَاعِمِ  
(s. mṭ‘em) <sup>4</sup>وَسَيُمنَعُ <sup>5</sup>بَيْعُهَا فِي <sup>6</sup>الْأَسْوَاقِ (s. sūq).

- (9) sawfa lā yusmaḥu bi-taqdīmi l-mašrūbāti l-kuḥūliyyati fī l-maṭā‘imi  
(s. maṭ‘amun) wa-sa-yumna‘u bay‘u-hā fī l-‘aswāqi (s. sūqun).

Alcoholic <sup>3</sup>drinks (liquors) will not <sup>1</sup>be allowed <sup>2</sup>to be served in restaur-  
ants <sup>4</sup>and their <sup>5</sup>sale in <sup>6</sup>the markets <sup>4</sup>will be prohibited.

أُذْكِرُ فِي <sup>2</sup>جَرِيدَةِ الْيَوْمِ أَنَّ <sup>3</sup>مَوْتَمَرَ <sup>4</sup>الْكَتَّابِ (s. kātib) <sup>5</sup>الْعَرَبِ سَيُعْقَدُ  
<sup>6</sup>الْيَوْمَ فِي <sup>7</sup>الْعَاصِمَةِ الْمَغْرِبِيَّةِ الرَّبَّاطِ.

- (10) dukira fī ġarīdati l-yawmi ‘anna mu‘tamara l-kuttābi (kātibun) l-‘arabi  
sa-yu‘qadu l-yawma fī l-‘ašimati l-mağribiyyati r-Ribāṭi.

In today’s <sup>2</sup>newspaper it was <sup>1</sup>mentioned that the Arab <sup>4</sup>writers’  
<sup>3</sup>congress <sup>5</sup>will be held <sup>6</sup>today in Rabat, the Moroccan <sup>7</sup>capital.

### Translate into Arabic:

- (1) The funeral of His Majesty the King was shown today on (the) television (screen).
- (2) The door of the shop was opened and many things were stolen.
- (3) More than half of the workers were moved to the factory outside the city.
- (4) After the door of the restaurant was locked with the key, the door was opened and the alcoholic drinks were stolen.
- (5) In today’s newspaper it is mentioned that the Arab writers’ congress will be held tomorrow at (in) the airport restaurant.
- (6) Four workers were killed and three injured in an accident in the factory and all were taken (transported) to (the) hospital.

**Passive  
verbs**

- (7) Alcoholic drinks will be prohibited from sale in the market and at the airport.
- (8) A delegation was sent by the Ministry of the Interior. They were received at the airport and all of them were taken to meet His Highness the Prince.

## Rules for writing the hamzah (hamzatu l-qatʿi)

**20.1** With regard to the discussion in chapter 7 of the **hamzah** and the difficulties with its orthography, the following rules can contribute to the student's understanding of the biggest part of this problem.

It is not necessary to learn all these rules by heart now. The idea is to become acquainted with them, and to use them for reference.

**20.2** As mentioned in chapter 7, the **hamzah** can be written on any of the three letters ʾalif ا, wāw و and yāʾ ي without dots. When they have the **hamzah**, these three letters are not pronounced as vowels, but function merely as bearers (seats) of the **hamzah**. In some cases the **hamzah** is left without a bearer, however.

It is important to remember that each of these three letters is related to one of the three vowels as follows:

- (a) The related letter of **fathah** — /a/ is ʾalif ا.
- (b) The related letter of **ḍammah** — /u/ is wāw و.
- (c) The related letter of **kasrah** — /i/ is yāʾ ي (without dots).

The three vowels have different strengths, as explained in the list below. The letter bearing the **hamzah** in a word is decided by the relative strength of the vowels, when one compares the vowel of the **hamzah** itself and the vowel of the preceding letter. The stronger vowel (usually) decides which related letter becomes the bearer of the **hamzah**.

- (a) The strongest vowel is **kasrah** — /i/. (The yāʾ with the **sukūn** يْ ... يْ ... يْ /y/ is considered to be as strong as the **kasrah**.)

- (b) The second strongest vowel is **ḍammah** — /u/.  
 (c) The weakest vowel is **fathah** — /a/.  
 (d) The **sukūn** — is not a vowel and has no related letter. It is considered as the weakest of all, except when it is written with **yāʾ**, as mentioned above.

Note: **Hamzah** at the beginning of a word has already been discussed in chapter 7.

### 20.3 Hamzah in the middle of a word

When the **hamzah** appears with a **sukūn** in the middle of a word, the bearer of the **hamzah** is the related letter of the preceding vowel, e.g.

بَاسٌ

baʿsun, harm

بُؤْسٌ

buʿsun, misery

بِئْسٌ

biʿsun, misfortune

(The bearer of the **hamzah** is the related letter of the preceding vowel, because the preceding vowel is stronger than its own **sukūn**.)

20.4 When the **hamzah** appears with a vowel of its own after a **sukūn** in the middle of a word, the bearer of the **hamzah** is the related letter of its own vowel, e.g.

يَسْأَلُ

yasʿalu, he asks

مَسْئُولٌ

masʿūlun, responsible

أَسْئَلَةٌ

ʿasʿilatun, questions

(The bearer of the **hamzah** is the related letter of its own vowel, because its own vowel is stronger than the preceding **sukūn**.)

20.5 When the **hamzah** appears with a vowel of its own after another vowel in the middle of a word, the bearer of the **hamzah** is the related letter of the stronger one of these two vowels, e.g.

(a) سُئِلَ suʿila, he was asked

(The **kasrah** of the **hamzah** is stronger than the preceding **ḍammah**.)

مِئَاتٌ miʿatun, hundred

(The preceding **kasrah** is stronger than the **fathah** of the **hamzah**.)

- (b) لَوُمَ laʿuma, he was wicked      سُؤَالٌ suʿālun, question  
(The **ḍammah** of the **hamzah** is stronger than the preceding **fathah**.)      (The preceding **ḍammah** is stronger than the **fathah** of the **hamzah**).

- (c) سَأَلَ saʿala, he asked  
(Here the **bearer** of the **hamzah** is ʾalif ʾ, because both its own vowel and the **preceding** vowel are **fathahs**.)

**20.6** When the **hamzah** appears with a vowel of its own after yāʾ with sukūn ... يَ... /...y.../, the bearer of the **hamzah** is yāʾ without dots ... يَ..., e.g.

هَيْئَةٌ hayʿatun, organization      شَيْئَانِ šayʿāni, two things

(The preceding yāʾ with sukūn ... يَ... is stronger than the **fathah** of the **hamzah** and therefore the bearer of the **hamzah** is ... يَ... /y/ without dots.)

**20.7** When the **hamzah** appears with **fathah** between one of the long vowels َ... /ā/ or ُ... /ū/ and تَاʾ marbūṭah ة, ...ة, the **hamzah** will stand alone without a bearer:

- (a) alone after ʾalif: ة | /...āʾ.../, e.g. قِرَاءَةٌ qirāʿatun, reading  
(b) alone after wāw: وء | /...ūʾ.../, e.g. مَرْوَةٌ murūʿatun, valour

BUT: If the **hamzah** appears with **fathah** between the long vowel ... يَ... /ī/ and تَاʾ marbūṭah ة, ...ة, the bearer of the **hamzah** is ... يَ... /y/, e.g. حَاطِيَةٌ ḥaṭīʿatun ‘sin’.

**20.8** When the **hamzah** in the middle of a word is preceded by ʾalif ʾ, the bearer of the **hamzah** is the related letter of its own vowel. However, if the vowel of the **hamzah** is **fathah**, the **hamzah** remains without a bearer:

#### Nominative

أَصْدِقَاؤُهُ

ʾaṣḍiqāʾu-hu, his friends

#### Accusative

أَصْدَقَاءَهُ

ʾaṣḍiqāʾa-hu

#### Genitive

أَصْدِقَائِهِ

ʾaṣḍiqāʾi-hi



**20.9** When the **hamzah** occurs between two long ʾalifs اء /āʾā/, it is again written without a bearer, e.g. قِرَاءَاتٌ qirāʾātun ‘readings’ (not: قِرَاءَاتُ).

**20.10** *Hamzah at the end of a word (or word stem)*

When **hamzah** with a vowel occurs at the end of a word (or word stem) after a vowel, the bearer of the **hamzah** is the related letter of the preceding vowel, regardless of the vowel of the **hamzah**, e.g.

- (a) بَدَأَ badaʾa, he started (ʾalif ا is the related letter of the preceding vowel /a/)
- (b) جَرَأَ ġaruʾa, he dared (wāw و is the related letter of the preceding vowel /u/)
- (c) قُرِئَ quriʾa, it was read (yā ى is the related letter of the preceding vowel /i/)

**Nominative**

نَبَأٌ nabaʾun, news

تَنْبُؤٌ tanabbuʾun, prophecy

**Accusative**

نَبَأً nabaʾan

تَنْبُؤًا tanabbuʾan

**Genitive**

نَبَأٍ nabaʾin

تَنْبُؤٍ tanabbuʾin

Note: If a word ending in **hamzah** has the accusative ending with nunation /...an/, an extra final ʾalif ا is added (as in the above example: تَنْبُؤًا tanabbuʾan ‘prophecy’), except when the bearer of the **hamzah** itself is ʾalif ا (owing to a preceding **fathah** or ʾalif), e.g. نَبَأً nabaʾan (not: نَبَاءً), مَسَاءً masāʾan ‘evening’ (not: مَسَاءً); see the following paragraph.

**20.11** When **hamzah** with a vowel occurs at the end of a word (or word stem) following a long vowel or **sukūn**, the **hamzah** will have no bearer:

**Nominative**

مَسَاءٌ masāʾun, evening

سُوءٌ sūʾun, offence

رَدِيءٌ radīʾun, evil

**Accusative**

مَسَاءً masāʾan

سُوءً sūʾan

رَدِيئًا radīʾan

**Genitive**

مَسَاءٍ masāʾin

سُوءٍ sūʾin

رَدِيئٍ radīʾin

جُزْءٌ ġuzʿun, a part

جُزْءًا ġuzʿan

جُزْءٍ ġuzʿin

أَلْجُزْءُ al-ġuzʿu, the part

أَلْجُزْءُ al-ġuzʿa

أَلْجُزْءِ al-ġuzʿi

**20.12** When **hamzah** is followed by the extra ʾalif (لّ...), mentioned in chapter 5, or by a suffix pronoun, and preceded by a letter which can be connected in writing from both sides (such as: ..ج... ..ت... ..ب... etc.) and which has a **sukūn** —, the bearer of the **hamzah** is always **yāʾ** /y/ ..ء... (without dots), e.g.

(a) Followed by an extra ʾalif:

(عِبَاءٌ)

ʿibʿun, a burden (nom.)

عِبَاءً

ʿibʿan, a burden (acc.)

دِفْئًا

difʿan, warmth (acc.)

بَطْئًا

batʿan, slowness (acc.)

(b) Followed by a suffix pronoun:

**Nominative**

عِبْءُهُ

ʿibʿu-hu, his burden

**Accusative**

عِبْءَهُ

ʿibʿa-hu

**Genitive**

عِبْءِهِ

ʿibʿi-hi

**20.13** When the **hamzah** occurs at the end of a word (or word stem) preceded by one of the five letters ..و... ..ز... ..ر... ..ذ... ..د..., which can be connected only from the right and which have a **sukūn** —, there will be two alternatives for writing the **hamzah**:

(a) The **hamzah** will stand alone, inasmuch as the following letter is considered as part of a suffix pronoun, e.g.

(ضَوْءٌ)

ḍawʿun, a light

**Nominative**

ضَوْءُكَ

ḍawʿu-ka, your light

**Accusative**

ضَوْءَكَ

ḍawʿa-ka

**Genitive**

ضَوْءِكَ

ḍawʿi-ka

(جُزْءٌ)

ġuzʿun, a part

جُزْءُكَ

ġuzʿu-ka, your part

جُزْءَكَ

ġuzʿa-ka

جُزْءِكَ

ġuzʿi-ka

- (b) The bearer of the **hamzah** is decided by its own vowel, inasmuch as it is considered as being in the middle of a word preceded by a **sukūn**, and the suffix pronoun is considered to be a part of the word, e.g.

**Nominative**

ضَوْؤُكَ

ḍawʿu-ka, your light

جُزْؤُكَ

ǧuzʿu-ka, your part

**Accusative**

ضَوْأَكَ

ḍawʿa-ka

جُزْأَكَ

ǧuzʿa-ka

**Genitive**

ضَوْؤِكَ

ḍawʿi-ka

جُزْؤِكَ

ǧuzʿi-ka

- 20.14** If a prefix (or prefixed conjunction or preposition) is attached to a word beginning with **hamzah**, the prefix will not interfere with the spelling of the **hamzah**, e.g.

لِئِنَّ li-ʾanna, because (not: لِنَّ)

فَإِنَّ fa-ʾinna, that (not: فَنَّ)

(An exception is لِئَلَّا li-ʾallā ‘in order not to’.)

- 20.15** In contradiction to the above rules, some exceptional variations can be found in the writing of well-known authors, even in common words, e.g.

**Exceptional variations**

مَسْأَلَةٌ masʾalatun, a question

مَسْئُولٌ masʾūlun, responsible

يَقْرَأُونَ yaqraʾūna, they are reading

شُؤْنٌ šuʾūnun, matters

تَقْرَأِينَ taqraʾīna, you (f.) are reading

مَسَاءٌ masāʾan, evening (acc.)

**According to the above rules**

مَسْأَلَةٌ

مَسْئُولٌ

يَقْرَؤُونَ

شُؤْنٌ

تَقْرَأِينَ

مَسَاءٌ

## Exercises

### Practise your reading:

Rules for  
writing the  
hamzah  
(hamzatu  
l-qat'i)

سَاعَنِي أَنْكَ جِئْتَ مُتَأَخِّرًا إِلَى الْمُؤْتَمَرِ.

- (1) sā'a-nī 'anna-ka ġi'ta muta'ahhīran 'ilā l-mu'tamari.

I was offended that you <sup>2</sup>came <sup>3</sup>late to <sup>4</sup>the conference (congress).

أَلَا لَمْ يَعْلَمْ الْمَرْءُ كُلُّ شَيْءٍ عَنْ أُمُورِ (s. أَمْرٍ) الْحَيَاةِ.

- (2) 'al-'alamu yu'allimu l-mar'a kulla šay'in 'an 'umūri l-ḥayāti.

Pain teaches <sup>2</sup>a (the) man <sup>3,4</sup>everything about <sup>5</sup>the matters of <sup>6</sup>life.

مَا قَرَأُوا شَيْئًا عَنْ تَارِيخِ حَيَاةِ الشَّاعِرِ الْمَعْرُوفِ أَمْرِي الْقَيْسِ.

- (3) mā qara'ū šay'an 'an tāriḥi ḥayāti š-šā'iri l-ma'rūfi mri'i l-Qaysi.

They have <sup>1</sup>not <sup>2</sup>read <sup>3</sup>anything about <sup>5,4</sup>the biography (<sup>5</sup>life <sup>4</sup>history) of <sup>7</sup>the well-known <sup>6</sup>poet Imru' l-Qays.

هَنِيئًا لِلزَّهْرَةِ الدَّابِلَةِ: إِنَّ السَّمَاءَ سَتْمَطِرُ غَدًا.

- (4) hanī'an li-z-zahrati d-dābilati; 'inna s-samā'a sa-tumṭiru ġadan.

Salute (<sup>2</sup>to) <sup>3</sup>the withered <sup>2</sup>flower. <sup>6</sup>Tomorrow there <sup>4,5</sup>will be rain (lit. <sup>4</sup>the sky <sup>5</sup>will rain).

يُؤْمِنُ الْمُسْلِمُ بِاللَّهِ وَلَا يَأْذَنُ الْإِسْلَامُ بِالْقَتْلِ.

- (5) yu'minu l-muslimu bi-llāhi wa-lā ya'danu l-'islāmu bi-l-qatli.

A Muslim <sup>1</sup>believes in God and Islam does not <sup>2</sup>allow <sup>3</sup>killing.

جِئْتُ لِأَهْنَأَكَ عَلَى مُكَافَأَةِ قَائِدِ الْجَيْشِ.

- (6) ġi'tu li-'uhanni'a-ka 'alā mukāfa'ati qā'idi l-ġayši.

I came <sup>2</sup>to congratulate you on <sup>3</sup>the reward of the <sup>5</sup>army <sup>4</sup>commander.

مَتَى تُهَيِّئُ الطُّلَّابَ الْفَائِزِينَ فِي الْأَمْتِحَانِ النَّهَائِيِّ؟

- (7) matā tuhanni'u t-tullāba l-fā'izīna fī l-'imtiḥāni n-nihā'iyyi?

When <sup>2</sup>will you congratulate the students who were <sup>3</sup>successful in <sup>5</sup>the final <sup>4</sup>exam?

مَا جَرُّوْا الْمَسْئُولُ فِي وَزَارَةِ الْبَيْتَةِ الْإِدْلَاءَ بِرَأْيِهِ حَوْلَ مَسْأَلَةِ تَلَوِّثِ الشَّاطِئِ.

- (8) mā ġaru'a l-mas'ūlu fī wizārati l-bī'ati l-'idlā'i bi-ra'yī-hi ḥawla mas'alati talawwuti š-šāṭi'i.

<sup>2</sup>The (official) responsible at <sup>3</sup>the Ministry of the <sup>4</sup>Environment did not  
<sup>1</sup>dare <sup>5</sup>to express <sup>6</sup>his opinion <sup>7</sup>about <sup>8</sup>the matter of <sup>10</sup>the coastal  
<sup>9</sup>pollution.

الْمَرْءُ مُعَرَّضٌ لِأَفْرَاحٍ (s. قَرَح) وَأَحْزَانٍ (s. حَزَن) وَكُلِّ شَيْءٍ لَهُ  
نَهَايَةٌ إِلَّا شَيْئًا وَاحِدًا وَهُوَ الْرُوحُ.

- (9) ʾal-marʾu muʿarraḍun li-ʾafrāhin wa-ʾaḥzānin, wa-kullu šayʾin la-hu  
nihāyatun ʾillā šayʾan wāḥidan wa-huwa r-rūḥu.

<sup>1</sup>A (the) human being <sup>2</sup>is exposed <sup>3</sup>to happiness <sup>4</sup>and sadness, and every-  
thing <sup>5</sup>has <sup>6</sup>an end <sup>7</sup>except for <sup>9</sup>one <sup>8</sup>thing, <sup>10</sup>and that is <sup>11</sup>the soul (spirit).

الْإِنْسَانُ الْجَرِيءُ يَعْتَرِفُ بِخَطِيئَتِهِ.

- (10) ʾal-insānu l-ǧarīʾu yaʿtarifu bi-ḥaṭīʾati-hi.

<sup>2</sup>A (the) brave <sup>1</sup>person <sup>3</sup>admits <sup>4</sup>his fault.

مِنْ حَبِي لَهَا مَا هَدَاتْ دَقَاتْ قُودِي الْبَرِيءِ.

- (11) min ḥubbī la-hā mā hadaʾat daqqātu fuʾādī l-barīʾi.

<sup>1</sup>Because of <sup>2</sup>my love <sup>3</sup>for her, <sup>6</sup>the beats of my <sup>8</sup>innocent <sup>7</sup>heart <sup>4</sup>did not  
<sup>5</sup>slow down (<sup>5</sup>calm).

اسْمُ الْمُؤَلَّفِ مِنْ قِرَاءَةِ مُسَاعَدِهِ الْبَطِيئَةِ لِلْمَخْطُوطَةِ الْقَدِيمَةِ.

- (12) saʾima l-muʾallifu min qirāʾati musāʿidi-hi l-baṭīʾati li-l-maḥṭūṭati  
l-qadīmati.

<sup>2</sup>The author <sup>1</sup>was bored with <sup>4</sup>his assistant's <sup>5</sup>slow <sup>3</sup>reading of <sup>7</sup>the old  
<sup>6</sup>manuscript.

شَارَكْتُ فِي الْمُوْتَمَرِ الَّذِي أَنْعَقَدَ مُؤَخَّرًا كُلَّ الْفَيَّاتِ الْمْتَنَزِعَةِ  
عَلَى مَسْأَلَةِ تَوْزِيْعِ مِيَاهِ الرِّيِّ.

- (13) šāraḩat fī l-muʾtamari llaḍī-nʿaqada muʾaḥḩaran kullu l-fīʾati l-  
mutanāziʿati ʿalā masʾalati tawziʿi miyāhi r-rayyi.

All of <sup>6</sup>the conflicting <sup>5</sup>parties on <sup>7</sup>the matter of <sup>8</sup>distributing <sup>10</sup>irrigation  
<sup>9</sup>water <sup>1</sup>participated in <sup>2</sup>the conference which <sup>3</sup>was held <sup>4</sup>recently.

شَرِبَ السَّائِحُ الْعَطْشَانُ مَاءً عَكِرًا مِنْ بئرٍ عميقةٍ فِي الصَّحْرَاءِ.

- (14) šariba s-sāʾiḩu l-ʿaṭšānu māʾan ʿakiran min biʾrin ʿamīqatin fī ṣ-ṣaḩrāʾi.

<sup>2</sup>The thirsty <sup>1</sup>tourist drank <sup>4</sup>muddy <sup>3</sup>water from <sup>6</sup>a deep <sup>5</sup>well in <sup>7</sup>the  
desert.

### Translate into Arabic:

- (1) Pain teaches everything about (the) happiness and (the) sadness.
- (2) Everything has an end except one thing, and that is love.
- (3) The beats of the thirsty tourist's heart won't slow down.
- (4) A Muslim does not believe in, nor allow, killing.
- (5) The author took part in the conference (congress) which was held recently in the Ministry of Environment.
- (6) I came to congratulate the students on the army commander's reward.
- (7) The well-known poet Imru' l-Qays drank muddy water from a deep well in the desert.
- (8) Salute (to) the thirsty tourist in the desert, tomorrow there will be rain.
- (9) They have not read anything about the history of the brave commander.
- (10) I was offended that you came late to the Ministry of the Environment and you did not dare to express your opinion about the coastal pollution.

Rules for  
writing the  
hamzah  
(hamzatu  
l-qat'i)

# Broken plurals and collective nouns

**21.1** A very large number of nouns and adjectives have a plural called the broken plural, جَمْعُ التَّكْسِيرِ. It may be compared to the English irregular plural, e.g., ‘man – men’, ‘mouse – mice’, ‘foot – feet’, etc.

Broken plurals are formed from the singular by internal changes and/or specific increments according to some thirty different patterns. There are hardly any rules about how to form the broken plural from the singular. The broken plural occurs more frequently than the sound plural (regular plural).

Some singular nouns may have more than one form of the broken plural, and some may have both a sound plural and a broken plural.

**21.2** The list below contains some of the most common patterns of the broken plural.

singular	broken plural	singular	broken plural
(a) بَابٌ bābun door	أَبْوَابٌ abwābun	(b) مَلِكٌ malikun king	مُلُوكٌ mulūkun
(c) كَبِيرٌ kabīrun big	كِبَارٌ kibārun	(d) شَهْرٌ šahrūn month	أَشْهُرٌ ašhurun
(e) أَخٌ aḥun brother	إِخْوَانٌ iḥwānun	(f) مَبْنَى mabnan building	مَبَانٍ mabānin
(g) سُؤَالٌ suʿālun question	أَسْئَلَةٌ asʿilatun	(h) طَرِيقٌ ṭarīqun road	طُرُقٌ ṭuruqun

(i) عَامِلٌ ʿāmilun worker	عُمَالٌ ʿummālun	(j) نَبِيٌّ nabiyyun prophet	أَنْبِيَاءٌ ʿanbiyāʾu (dipt.)
(k) رِسَالَةٌ risālatun letter	رِسَائِلٌ rasāʾilu	(l) قِصَّةٌ qīṣṣatun story	قِصَصٌ qīṣaṣun

Note: It is recommended that the plural form be learnt along with the singular.

### 21.3 Agreement of adjectives with plural nouns

- (a) Broken plurals referring to masculine or feminine human beings may take the adjective both in the broken plural and sound plural, e.g.

<b>Masc. sing.</b>	<b>Adjective broken plur.</b>	<b>Adjective sound plur.</b>
وَلَدٌ سَعِيدٌ waladun saʿīdun a happy boy	أَوْلَادٌ سَعْدَاءُ ʾawlādun suʿadāʾu happy boys	أَوْلَادٌ سَعِيدُونَ ʾawlādun saʿīdūna
<b>Fem. sing.</b>		
عَرُوسٌ سَعِيدَةٌ ʿarūsun saʿīdatun a happy bride	عَرَائِسٌ سَعْدَاءُ ʿarāʾisu suʿadāʾu happy brides	عَرَائِسٌ سَعِيدَاتُ ʿarāʾisu saʿīdātun

- (b) Even sound plurals referring to masculine human beings may take the adjective in both broken plural and sound plural, e.g.

<b>Masc. sing.</b>	<b>Adjective broken plur.</b>	<b>Adjective sound plur.</b>
مُعَلِّمٌ سَعِيدٌ muʿallimun saʿīdun a happy teacher	مُعَلِّمُونَ سَعْدَاءُ muʿallimūna suʿadāʾu happy teachers	مُعَلِّمُونَ سَعِيدُونَ muʿallimūna saʿīdūna

- (c) Broken plurals or sound plurals referring to non-human beings take the adjective in the feminine singular, e.g.

<b>Masc. sing.</b>	<b>Sound plur.</b>
بَيْتٌ صَغِيرٌ baytun ṣaḡīrun, a small house	بُيُوتٌ صَغِيرَةٌ buyūtun ṣaḡīratun



**Fem. sing.**

طَاوِلَةٌ صَغِيرَةٌ

tāwilatun ṣaġīratun, a small table

طَاوِلَاتٌ صَغِيرَةٌ

tāwilātun ṣaġīratun

**21.4** Collective nouns, اِسْمُ الْجَمْعِ, indicate a gathering in one unit or group, and they can refer to both humans and non-humans. They may form either the sound or the broken plural or sometimes both.

Collective noun	Broken plur.	Singular	Sound plur.
Masc.	Fem.	Fem.	Fem.
شَجَرٌ ṣaġarun trees	أَشْجَارٌ ʾašġārūn (some) trees	شَجْرَةٌ ṣaġaratun a tree	شَجَرَاتٌ ṣaġarātun trees (specified)
لَيْلٌ laylun night, night-time	لَيَالٍ layālin (some) nights	لَيْلَةٌ laylatun a night	لَيَالَاتٌ laylātun nights (specified)
سَمَكٌ samakun fish	أَسْمَاكٌ ʾasmākūn (some) fish	سَمَكَةٌ samakatun a fish	سَمَكَاتٌ samakātun fish (specified)

Some collective nouns do not have a corresponding singular:

Collective noun	Broken plur.	Singular	Sound plur.
Masc.	Fem.	Fem.	Fem.
جَيْشٌ ġayšun army	جُيُوشٌ ġuyūšun armies	_____	_____
شَعْبٌ šaʿbun people, folk	شُعُوبٌ šuʿūbun peoples, folk	_____	_____
حَيْلٌ ĥaylun horses	حُيُولٌ ĥuyūlun horses	_____	_____

**21.5 Agreement of verbs and adjectives with collective nouns**

Collective nouns, اِسْمُ الْجَمْعِ, referring either to humans or non-human beings, are treated mostly as masculine singular. They thus take the preceding verb or the following adjective in the masculine singular.

### Collective noun

(Treated as masc. sing.)

ذَهَبَ شَعْبٌ عَظِيمٌ

ḏahaba ša‘bun ‘aḏīmun.

A great nation (lit. people)  
has vanished (gone).

إِحْتَرَقَ شَجَرٌ كَثِيرٌ

‘iḥtaraqa šağarun kaṭīrun.

Many trees burned.

### Broken plural

(Treated as fem. sing.)

ذَهَبَتْ شُعُوبٌ عَظِيمَةٌ

ḏahabat šu‘ūbun ‘aḏīmatun.

Great nations (lit. peoples)  
have vanished (gone).

إِحْتَرَقَتْ أَشْجَارٌ كَثِيرَةٌ

‘iḥtaraqat ‘ašğārun kaṭīratun.

Many (individual) trees burned.

Note: Some collective nouns may also take the predicate verb in the feminine singular, e.g.

### With masc. verb

نَشَرَ الْعَرَبُ الْحَضَارَةَ

našara l-‘arabu l-ḥaḏārata.

The Arabs spread civilization.

### With fem. verb

نَشَرَتْ الْعَرَبُ الْحَضَارَةَ

našarati l-‘arabu l-ḥaḏārata.

## Exercises

### Practise your reading:

١ أَبَاءُ (s. أَبٌ) التَّلَامِيذِ (s. تَلْمِيزٌ) ٢ وَأُمَّهَاتُهُمْ ٣ مَشْغُولُونَ فِي ٤ تَحْضِيرِ ٥ حَفْلَةٍ لِأَطْفَالِهِمْ (s. طِفْلٌ).

(1) ‘ābā’u t-talāmīḏi wa-‘ummahātu-hum mašğūlūna fī taḥḏīri ḥaflatin li-‘aṭḑālī-him

The pupils’ 1fathers 2and mothers 3are busy (with) 4preparing 5a party for their children.

كَثِيرٌ مِنْ ١ سَكَّانٍ (s. سَاكِنٌ) ٢ مَبَانِي (s. مَبْنًى) ٣ أَلْحَيِّ مِنْ رِجَالٍ ٤ وَنِسَاءٍ (s. إِمْرَأَةٌ) ٥ هُمْ عَجَائِزُ (s. عَجُوزٌ) ٦ وَضَعَفَاءُ (s. ضَعِيفٌ) وَلَيْسَتْ عِنْدَهُمْ ٧ مَصَاعِدُ (s. مَصْعَدٌ).

(2) kaṭīrun min sukkāni mabānī l-ḥayyi min riğālin wa-nisā’in hum ‘ağā’izu wa-ḏu‘afā’u wa-laysat ‘inda-hum maṣā’idu.

Many of 1the inhabitants of 2the buildings in 3the area, men 4and women, are 5old 6and weak and have no 7lifts (elevators).

<sup>1</sup>سَمَكٌ (s. سَمَكَةٌ) <sup>2</sup>الأنهرُ (s. نَهْرٌ) <sup>3</sup>وَالْبَحِيرَاتِ <sup>4</sup>أَطْيَبُ مِنْ سَمَكِ  
<sup>5</sup>الْبَحَارِ (s. بَحْرٌ).

- (3) samaku l-<sup>2</sup>anhuri wa-l-buḥayrāti <sup>3</sup>atyabu min samaki l-biḥāri.  
<sup>2,3</sup>Freshwater <sup>1</sup>fish are <sup>4</sup>tastier than <sup>5</sup>sea fish (lit. <sup>1</sup>the fish of <sup>2</sup>river's and  
lakes are <sup>4</sup>tastier than the fish of <sup>5</sup>the seas).

<sup>1</sup>انْقَلَبَتْ <sup>2</sup>شاحنةٌ <sup>3</sup>بِحَادِثٍ <sup>4</sup>سَيْرٍ <sup>5</sup>فَسَقَطَتْ مِنْهَا <sup>6</sup>صَنَادِقُ  
(s. صُنْدُوقٌ) <sup>7</sup>أَلْفَاكِهَةٍ <sup>8</sup>وَأَكْيَاسٍ (s. كَيْسٌ) <sup>9</sup>مَمْلُوءَةٌ <sup>10</sup>بِالزَّيْتُونِ.

- (4) <sup>2</sup>inqalabat šāḥinatun bi-ḥāditi sayrin fa-saqāṭat min-hā šanādīqu l-fākiḥati  
wa-<sup>3</sup>akyāsun mamlū<sup>4</sup>atun bi-z-zaytūni.  
In a <sup>4</sup>traffic <sup>3</sup>accident <sup>2</sup>a truck <sup>1</sup>turned upside down and <sup>6</sup>boxes (cases) of  
<sup>7</sup>fruit <sup>8</sup>and sacks <sup>9</sup>filled with <sup>10</sup>olives <sup>5</sup>fell out.

<sup>1</sup>خَسِرَ <sup>2</sup>الْجَيْشُ الْأَلْمَانِيُّ <sup>3</sup>الْقَوِيُّ <sup>4</sup>الْحَرْبَ <sup>5</sup>ضِدَّ <sup>6</sup>الْجِيُوشِ (s. جَيْشٌ)  
<sup>7</sup>الَّتَابِعَةِ <sup>8</sup>لِدَوْلٍ (s. دَوْلَةٌ) <sup>9</sup>أَلْخُلَفَاءِ (s. خَلِيفٌ).

- (5) ḥasira l-ḡayšu l-<sup>2</sup>almāniyyu l-qawīyyu l-ḥarba ḍidda l-ḡuyūši t-tābi‘ati  
li-duwali l-ḥulafā‘i.  
<sup>3</sup>The strong German <sup>2</sup>army <sup>1</sup>lost <sup>4</sup>the war <sup>5</sup>against <sup>6</sup>the armies <sup>7</sup>belonging  
to <sup>9</sup>the allied <sup>8</sup>countries.

<sup>1</sup>الْمَصَارِفُ (s. مَصْرِفٌ) <sup>2</sup>وَالْكِبَرَةُ <sup>3</sup>وَالْتَّجَارُ (s. تَاجِرٌ) <sup>4</sup>الْكِبَارُ  
<sup>5</sup>مَسْئُولُونَ عَنِ <sup>6</sup>ارْتِفَاعِ <sup>7</sup>أَسْعَارِ (s. سِعْرٌ) <sup>8</sup>الْمَوَادِّ (s. مَادَّةٌ)  
<sup>9</sup>الْغَذَائِيَّةِ فِي الْبِلَادِ.

- (6) <sup>2</sup>al-mašārifu l-kabīratu wa-t-tuḡḡāru l-kibāru mas‘ūlūna ‘ani rtifā‘i <sup>3</sup>as‘āri  
l-mawāddi l-ḡidā‘iyyati fi l-bilādi.  
The big <sup>1</sup>banks and big <sup>2</sup>merchants are <sup>3</sup>responsible for <sup>4</sup>the rise in <sup>5</sup>the  
price(s) of <sup>7,6</sup>foodstuffs in the country.

<sup>1</sup>اجْتَمَعَ مَدْرَأُ (s. مَدِيرٌ) <sup>2</sup>الشَّرِكَاتِ مَعَ <sup>3</sup>مَنْدُوبِي <sup>4</sup>الْفِقَابَاتِ <sup>5</sup>وَتَبَاحَثُوا  
<sup>6</sup>بِمَوَاضِيَعٍ (s. مَوْضُوعٌ) <sup>7</sup>عَدِيدَةٍ مِنْهَا: <sup>8</sup>رَفَعَ <sup>9</sup>أَجُورِ (s. أَجْرٌ) <sup>10</sup>الْعَمَالِ  
وَالْمَوْظَفِينَ <sup>11</sup>وَتَخْفِيزُ <sup>12</sup>سَاعَاتِ الْعَمَلِ.

- (7) <sup>2</sup>iḡtama‘a mudarā‘u š-šarikāti ma‘a mandūbī n-niqābāti wa-tabāḥaṭū

bi-mawāḍi'a 'adīdatin min-hā: raf' u 'uḡūri l-'ummāli wa-l-muwaddāfina wa-tahfīdu sā'āti l-'amali.

The company managers (the managers of the companies) had <sup>1</sup>a meeting with <sup>3</sup>the trade union <sup>2</sup>representatives <sup>4</sup>and discussed <sup>6</sup>many <sup>5</sup>issues, among them <sup>7</sup>raising the <sup>8</sup>wages of workers and employees <sup>9</sup>and reducing their working <sup>10</sup>hours.

<sup>1</sup>قَدَمَتْ <sup>2</sup>مَجْمُوعَةٌ مِنْ <sup>3</sup>عُلَمَاءٍ (s. عَالِمٍ) <sup>4</sup>الْكَيمِيَاءِ <sup>5</sup>تَقْرِيرًا عَنْ <sup>6</sup>اِكْتِشَافِهِمْ <sup>7</sup>أَدْوِيَّةً (s. دَوَاءٍ) <sup>8</sup>جَدِيدَةً <sup>9</sup>ضِدَّ <sup>10</sup>أَمْرَاضٍ (s. مَرَضٍ) <sup>11</sup>الْجُلْدِ.

- (8) qaddamat maḡmū'atun min 'ulamā'i l-kīmyā'i taqrīran 'ani-ktišāfi-him  
'adwiyatan ḡadīdatan ḍidda 'amrāḍi l-ḡildi.

<sup>2</sup>A group of chemical <sup>3</sup>scientists <sup>1</sup>presented <sup>4</sup>a report on <sup>5</sup>its (their) discovery of new <sup>6</sup>medicines <sup>7</sup>against <sup>9</sup>skin <sup>8</sup>diseases.

<sup>1</sup>بِسَبَبِ <sup>2</sup>كَثْرَةِ <sup>3</sup>الْأَمْطَارِ (s. مَطَرٍ) فِي هَذِهِ <sup>4</sup>الْأَشْهُرِ (s. شَهْرٍ) <sup>5</sup>طَافَتْ / فَاضَتْ <sup>6</sup>الْأَنْهَارُ (s. نَهْرٍ) <sup>7</sup>وَجَرَفَتْ مَعَهَا <sup>8</sup>مَنَازِلَ (s. مَنْزِلٍ) <sup>9</sup>عَدِيدَةً <sup>10</sup>قَرِيبَةً مِنْ <sup>11</sup>الْضَفَافِ (s. ضَفَّةٍ).

- (9) bi-sababi katrati l-'amtāri fi hāḍi-hi l-'ašhuri ṭāfati / fāḍati l-'anhuru wa-ḡarafat ma'a-hā manāzila 'adīdatan qarībatan mina ḍ-ḍifāfi.

<sup>1</sup>Because of the <sup>2</sup>heavy <sup>3</sup>rain (lit. <sup>2</sup>lot of <sup>3</sup>rain) during these <sup>4</sup>months, <sup>6</sup>the rivers have <sup>5</sup>flooded <sup>7</sup>and swept away <sup>9</sup>many <sup>8</sup>houses <sup>10</sup>near <sup>11</sup>the banks.

<sup>1</sup>نَسِيَ <sup>2</sup>الْحَارِسُ أَبْوَابَ (s. بَابٍ) الْمَكْتَبِ <sup>3</sup>وَشَبَابِيكَهُ (s. شَبَّاكٍ) <sup>4</sup>مَفْتُوحَةً <sup>5</sup>فَدَخَلَ <sup>6</sup>الْصُّوَصُ (s. لَصٍّ) <sup>7</sup>وَسَرَقُوا <sup>8</sup>أَشْيَاءَ (s. شَيْءٍ) <sup>9</sup>ثَمِينَةً.

- (10) nasiya l-ḡārisu 'abwāba l-maktabi wa-šabābika-hu maftūḡatan, fa-daḡala luṣūṣun wa-saraḡū 'ašyā'a ṭamīnatan.

<sup>2</sup>The guard <sup>1</sup>left (lit. <sup>1</sup>forgot) the doors <sup>3</sup>and windows of the office <sup>4</sup>open, so <sup>6</sup>thieves <sup>5</sup>went in <sup>7</sup>and stole <sup>9</sup>valuable <sup>8</sup>things.

<sup>1</sup>نَشَرَتْ <sup>2</sup>دُورَ (s. دَارٍ) <sup>3</sup>النَّشْرِ <sup>4</sup>أَعْمَالَ (s. عَمَلٍ) <sup>5</sup>الْكِتَابِ (s. كَاتِبٍ) <sup>6</sup>وَالشُّعْرَاءِ (s. شَاعِرٍ) <sup>7</sup>وَرَفَضَتْ بَعْضَهَا <sup>8</sup>مَعَ أَنَّهَا كَانَتْ <sup>9</sup>جَيِّدَةً.

- (11) našarat dūru n-našri 'a'māla l-kuttābi wa-š-šu'arā'i wa-rafaḡat ba'ḡa-hā ma'a 'anna-hā kānat ḡayyidatan.

<sup>3</sup>The publishing <sup>2</sup>houses <sup>1</sup>published <sup>4</sup>the works of <sup>5</sup>the writers <sup>6</sup>and poets  
<sup>7</sup>and rejected some of them <sup>8</sup>although they were <sup>9</sup>good.

<sup>1</sup>بِسَبَبِ قَلَّةِ الْأَمْطَارِ (s. مَطَرٌ) فِي الْأَعْوَامِ (s. عَامٌ) الْأَخِيرَةِ  
<sup>6</sup>تَضَرَّرَتْ مَوَاسِمُ (s. مَوْسِمٌ) الْخُضَارِ وَالْفَاكِهَةِ فِي  
<sup>10</sup>الْمَزَارِعِ (s. مَزْرَعَةٌ).

(12) bi-sababi qillati l-<sup>2</sup>amtāri fī l-<sup>3</sup>aʿwāmi l-<sup>4</sup>aḥīrati taḍarrarat mawāsimu  
l-ḥuḍāri wa-l-fākihāti fī l-mazāriʿi.

<sup>1</sup>Because of <sup>2</sup>lack (<sup>2</sup>scarcity) of <sup>3</sup>rain in <sup>5</sup>recent <sup>4</sup>years, <sup>8</sup>the vegetable <sup>9</sup>and  
fruit <sup>7</sup>harvests on <sup>10</sup>the farms have been <sup>6</sup>damaged.

<sup>1</sup>الشَّعْبُ الْعَرَبِيُّ <sup>2</sup>مِنْ بَيْنِ الشُّعُوبِ الْعَظِيمَةِ فِي <sup>4</sup>الْعَالَمِ الَّتِي <sup>5</sup>نَشَرَتْ  
<sup>6</sup>الْحَضَارَةَ.

(13) ʾaš-šaʿbu l-ʿarabiyyu min bayni š-šuʿūbi l-ʿadīmati fī l-ʿālamī llatī našarati  
l-ḥaḍārata.

The Arabs (Arab <sup>1</sup>people) are <sup>2</sup>among the <sup>3</sup>great peoples (of <sup>4</sup>the world)  
who have <sup>5</sup>spread <sup>6</sup>civilization.

### Translate into Arabic:

- (1) The inhabitants of the area are busy (in) preparing a party for their poets and writers.
- (2) Because of the heavy rain, a truck turned upside down and the boxes and sacks filled with fruit and vegetables fell out.
- (3) The merchants discussed the wages of the workers and employees and the reduction of working hours.
- (4) The sea fish is tastier than the freshwater fish.
- (5) The thieves went into the company through (from) the window and stole medicines and valuable things.
- (6) The guard left the door of the publishing house open, so thieves went in and stole some of the works of the writers and poets.
- (7) Some of the Arab scientists published works on their discovery of new medicines.

## *Triptotes and diptotes*

**22.1** Nouns, adjectives and proper names are classified according to their inflection into two major inflectional types: triptotes and diptotes.

(a) Triptotes

All definite as well as most other nouns and adjectives and some proper names are triptotes. This means that they take all three different vocalic case endings (-u, -a, -i) and nunation (-un, -an, -in) in the indefinite form (see chapters 5 and 8). In Arabic a triptotic noun or adjective is called **الْمُنْصَرَفُ**, i.e. *fully declined*.

(b) Diptotes

Certain indefinite nouns and adjectives as well as many proper nouns are called diptotes. They have only two vocalic case endings: -u for the nominative, and -a for the accusative and genitive jointly. Another important feature is that they do not take nunation (-un, -an, -in). Diptotes are therefore called in Arabic **غَيْرُ الْمُنْصَرَفِ** or **الْمَمْنُوعُ مِنَ الصَّرْفِ**, i.e. *not fully declined*.

**Diptote indefinite**

Nominative: one **ḍammah**

— /-u/

Accusative and genitive: one **fatḥah**

— /-a/

**22.2** When a diptote is made definite by the definite article **الـ**, a suffix possessive pronoun, or by being the first noun (**الْمُضَافُ** *al-muḍāfu*) of an *ʾiḍāfah* construction, it takes the usual three case endings, i.e. it becomes a triptote, e.g.

	<b><i>Indefinite form, sing.</i></b> <i>Diptote (not fully declined)</i>	<b><i>Definite form, sing.</i></b> <i>Triptote (fully declined)</i>
Nom.:	أَحْمَرُ (not: أَحْمَرُ) ʾaḥmaru, red ʾaḥmarun)	الْأَحْمَرُ ʾal-ʾaḥmaru
Acc.:	أَحْمَرًا (not: أَحْمَرًا) ʾaḥmara ʾaḥmaran)	الْأَحْمَرَ ʾal-ʾaḥmara
Gen.:	أَحْمَرٍ (not: أَحْمَرٍ) ʾaḥmara ʾaḥmarin)	الْأَحْمَرِ ʾal-ʾaḥmari
	<b><i>Indefinite form, plur.</i></b> <i>Diptote (not fully declined)</i>	<b><i>Definite form, plur.</i></b> <i>Triptote (fully declined, with suffix pronoun)</i>
Nom.:	رَسَائِلُ rasāʾilu, letters, messages	رَسَائِلُكَ rasāʾilu-ka, your (m.) letters
Acc.:	رَسَائِلًا rasāʾila	رَسَائِلَكَ rasāʾila-ka
Gen.:	رَسَائِلٍ rasāʾila	رَسَائِلِكَ rasāʾili-ka

The most common classes of diptotes are:

### 22.3 Proper names

- (a) Feminine proper names, with or without tāʾ marbūṭah تَاءٌ مُرَبُّوَةٌ ..  
/..atu/, e.g.

مَرْيَمُ Maryamu

زَيْنَبُ Zaynabu

سُعَادُ Suʿādu

عَائِشَةُ ʿĀʾiṣatu

فَاطِمَةُ Fāṭimatu

مَاجِدَةُ Māğidatu

Note: Even masculine proper names ending in **... َـ َـ َـ** /...atu/ are diptotes, e.g.

نَحْلَـ َـ َـ Nahlatu

مُعَاوِيَةَـ َـ َـ Mu'āwiyatu

- (b) Feminine proper names containing three consonants and **sukūn** ْ on the middle consonant are treated either as triptotes or diptotes, e.g.

**Triptote**

**Diptote (more common)**

هِنْدُـ َـ َـ	رَغْدُـ َـ َـ	مِصْرُـ َـ َـ	OR	هِنْدُـ َـ َـ	رَغْدُـ َـ َـ	مِصْرُـ َـ َـ
Hindun	Rağdu	Mişrun	OR	Hindu	Rağdu	Mişru
		Egypt				Egypt

Note: Most commonly in modern Arabic, **مِصْرُـ َـ َـ** mişru is used as a diptote and **هِنْدُـ َـ َـ** hindun as a triptote.

- (c) Masculine proper names which contain more than three consonants, e.g.

إِسْحَاقُـ َـ َـ َـ	إِبْرَاهِيمُـ َـ َـ َـ َـ	يُوسُفُـ َـ َـ َـ	يَعْقُوبُـ َـ َـ َـ َـ
ʾIshāqu, Isaac	ʾIbrāhīmu, Abraham	Yūsufu, Joseph	Ya'qūbu, Jacob

- (d) All geographical names which do not have the definite article **... َـ َـ َـ**, e.g.

بَارِيسُـ َـ َـ َـ	مَكَّةُـ َـ َـ َـ	دِمَشْقُـ َـ َـ َـ	لُبْنَانُـ َـ َـ َـ َـ
Bārisu	Makkatu	Dimaşqu	Lubnānu
Paris	Mecca	Damascus	Lebanon

Note: The name of Cairo has the definite article **... َـ َـ َـ** /al../. It is therefore a triptote and takes all three cases endings: **الْقَاهِرَةُـ َـ َـ َـ َـ**.

- (e) Compound geographical names:

بُورُ سَعِيدُـ َـ َـ َـ َـ	بَعْلَبَكُـ َـ َـ َـ َـ	بَيْتَ لَحْمَـ َـ َـ َـ َـ	نِيُورْكُـ َـ َـ َـ َـ
Būr Sa'īdu	Ba'la-bakku	Bayta Lahma	Niyūrku
Port Said	Baalbek	Bethlehem	New York

- (f) Masculine and feminine proper names which simulate verbal forms and do not have the ending **... َـ َـ َـ** /...atu/ in the feminine singular, e.g.



أَحْمَدُ

ʿAḥmadu

يَزِيدُ

Yazīdu

تَغْلِبُ

Taglibu

Note: The noun below has the same structure as the proper names above, but it is not a diptote, because its feminine singular is formed by adding the ending **تُ...َة** /...atun/ e.g.

أَرْمَلُ

ʿarmalun, widower

أَرْمَلًا

ʿarmalan

أَرْمَلٍ

ʿarmalin

(fem. أَرْمَلَةٌ)

ʿarmalatun)

- (g) Masculine proper names ending in **أَنُ... /...ānu/**, e.g.

عُمَانُ

ʿUtmānu

سُلَيْمَانُ

Sulaymānu

زَيْدَانُ

Zaydānu

- (h) Proper names (masculine and feminine) which have the pattern of **فُعْلُ** fuʿalu, e.g.

عُمَرُ

ʿUmaru

زُحَلُ

Zuḥalu

قُرَحُ

Quzaḥu

## 22.4 Adjectives

- (a) Most of the classical grammarians consider the masculine adjectives ending in **أَنُ... /...ānu/** (pattern: **فَعْلَانُ** faʿlānu) and having the feminine ending **أَيُ... /...ā/** (pattern: **فَعْلَى** faʿlā) to be diptotes, but some other grammarians consider the feminine ending of the above **أَنُ... /...ānu/** to be **تُ...َة** /...atun/ (pattern: **فَعْلَانَةٌ** faʿlānatun, not **فَعْلَى** faʿlā). In this case they have to be triptotes (as pattern: **فَعْلَانُ** faʿlānun), according to the rule mentioned in note (b) below, and this type of feminine is more frequently used in modern Arabic, e.g.

**Masc. sing.**

**Fem. sing.**

**Classical usage**

**Modern usage**

كَسْلَانُ OR كَسْلَانُ kaslānu/un,  
lazy

كَسْلَى kaslā OR كَسْلَانَةٌ kaslānatun

سَكْرَانُ OR سَكْرَانُ sakrānu/  
un, drunk

سَكْرَى sakrā OR سَكْرَانَةٌ sakrānatun

عَطْشَانٌ OR عَطْشَانٌ ʿaṭṣānu/ عَطْشَى ʿaṭṣā OR عَطْشَانَةٌ ʿaṭṣānatun  
un, thirsty

غَضَبَانٌ OR غَضَبَانٌ gaḍḍānu/ غَضَبَى gaḍḍā OR غَضَبَانَةٌ gaḍḍānatun  
un, angry

Note a: When the above adjectives occur as proper names then they are treated as diptotes, following rule 3 (g) above, e.g. غَضَبَانٌ gaḍḍānu (as proper name).

Note b: The adjective below is not a diptote, because its feminine singular does not end in فَعْلَى /...ā/ (pattern: فَعْلَى faʿlā):

Nom.	Acc.	Gen.	Fem. sing.
نَدْمَانٌ	نَدْمَانًا	نَدْمَانٍ	(نَدْمَانَةٌ)
nadmānun, regretful	nadmānan	nadmānin	(nadmānatun)

Note c: Adjectives of the pattern فُعْلَانٌ fuʿlānun are all triptotes, e.g.

عُرْيَانٌ	عُرْيَانًا	عُرْيَانٍ	(عُرْيَانَةٌ)
ʿuryānun, naked	ʿuryānan	ʿuryānin	(ʿuryānatun)
فُلَانٌ	فُلَانًا	فُلَانٍ	(فُلَانَةٌ)
fulānun, somebody	fulānan	fulānin	(fulānatun)

(b) Masculine adjectives of the pattern أَفْعَلٌ afʿalu, e.g.

أَحْمَرٌ	أَصْغَرٌ	آخَرٌ	أَعْرَجٌ
ʾaḥmaru	ʾaṣḡaru	ʾāḥaru	ʾaʿraḡu
red	smaller	other, another	lame

(c) Nouns and adjectives ending in لَاءٌ /...āʾu/ which is not part of the verb root, e.g.

عَذْرَاءٌ (v. عَذَرَ)	سَوْدَاءٌ (v. سَوَدَ)	رُؤَسَاءٌ (v. رَأَسَ)
ʿaḍrāʾu (ʿaḍara)	sawdāʾu (sawada)	ruʾasāʾu (raʾasa)
virgin	black (f.)	presidents

Note a: The triptote nouns ending in لَاءٌ /...āʾu/ below do not belong to the above group, because they are derived from verbs ending in a weak radical (chapter 33), e.g.

قُرَّاءٌ qurrāʿun readers	قَرَأَ (v.) qaraʿa)	سَمَاءٌ samāʿun heaven	سَمَوَ (v.) samawa)	شَرَاءٌ širāʿun purchase, buy(ing)	شَرَى (v.) šaraya)
---------------------------------	------------------------	------------------------------	------------------------	--	-----------------------

Note b: The word أَشْيَاءٌ ʾašyāʿu ‘things’ (sing. شَيْءٌ šayʿun) is an exception because it is a diptote in the Quran.

- (d) A few nouns and adjectives ending in ـى are indeclinable (they have the same form in all cases) in both the definite and indefinite form, e.g.

#### Indefinite

مَقْهًى maqhan, a coffee house
سُكْنًى suknā, housing, dwelling

#### Definite

الْمَقْهَى al-maqhā
السُّكْنَى as-suknā

### 22.5 Broken plurals as diptotes

Broken plurals having the pattern of مَفَاعِلُ mafāʿilu or مَفَاعِلٌ mafāʿilu are diptotes, e.g.

مَوَادُّ mawāddu materials	أَصَابِعُ ʾaṣābiʿu fingers	أَكَارِمُ ʾakārimu nobles	مَسَاجِدُ masāğidu mosques
عَصَافِيرُ ʿaṣāfiru birds	قَنَادِيلُ qanādīlu lamps	شَبَابِيكُ šabābīku windows	أَنَاشِيدُ ʾanāšīdu songs, hymns

### Exercises

#### Practise your reading:

١ اسْتَمَعْتُ ٢ لِمُؤَذِّنِينَ (s. مُؤَذِّنٌ) ٣ مُمْتَازِينَ فِي ٤ مَسَاجِدٍ (s. مَسْجِدٌ)  
٥ عَدِيدَةٍ فِي مَكَّةَ ٦ الْمَكْرَمَةِ.

- (1) ʾistamaʿtu li-muʾaddīnīna mumtāzīna fī masāğida ʿadīdatin fī Makkata l-mukarramati.

I listened to 3excellent 2muezzins (2reciters of the Holy Quran) in  
5many 4mosques in the 6Honored (Holy) city of Mecca.

سَكَنْتُ<sup>١</sup> / أَقَمْتُ<sup>٢</sup> (IV) نِصْفَ<sup>٣</sup> سَنَةٍ<sup>٤</sup> فِي صَحْرَاءِ سِينَا<sup>٥</sup> قَرِيبًا مِنْ<sup>٦</sup> الْبَحْرِ<sup>٧</sup> الْمَتَوَسِّطِ.

- (2) sakantu nişfa sanatin fi şahrā'i Sīnā qarīban mina l-baḥri l-mutawassīti.  
I lived/stayed for <sup>2</sup>half a <sup>3</sup>year in <sup>4</sup>the Sinai Desert <sup>5</sup>near the <sup>7</sup>Mediterranean <sup>6</sup>Sea.

جَلَسْتُ<sup>١</sup> لِمَدَّةٍ<sup>٢</sup> طَوِيلَةٍ<sup>٣</sup> مَعَ<sup>٤</sup> عُلَمَاءَ<sup>٥</sup> (s. عَالِمٍ) عَظَمَاءَ<sup>٥</sup> (s. عَظِيمٍ) فِي<sup>٦</sup> مَقْهَى<sup>٧</sup> عَلَى الْبَحْرِ.

- (3) ġalastu li-muddatin ṭawīlatin ma'a 'ulamā'a 'uḍamā'a fi maqhan 'alā l-baḥri.  
I sat for a <sup>3</sup>long <sup>2</sup>time with <sup>5</sup>great <sup>4</sup>scholars in <sup>6</sup>a coffee shop by the <sup>7</sup>sea.

سَكَنْتُ<sup>١</sup> / أَقَمْتُ<sup>٢</sup> (IV) سَنَةً<sup>٣</sup> فِي بَيْرُوتَ<sup>٤</sup> وَشَهْرًا<sup>٥</sup> فِي عَمَّانَ<sup>٦</sup> وَأُسْبُوعًا<sup>٧</sup> وَنِصْفَ<sup>٨</sup> الْأُسْبُوعِ<sup>٩</sup> فِي الْقَاهِرَةِ.

- (4) sakantu / 'aqamtu sanatan fi Bayrūta wa-šāhran fi 'Ammāna wa-'usbū'an wa-niṣfa l-'usbū'i fi l-Qāhirati.  
I lived / I stayed <sup>2</sup>for a year in Beirut, <sup>3</sup>a month in Amman and <sup>4</sup>one and <sup>5</sup>a half <sup>6</sup>weeks in Cairo.

نَهَبْتُ<sup>١</sup> أُمْسَ<sup>٢</sup> بِرَحْلَةٍ<sup>٣</sup> مَعَ يُوْسُفَ وَسُعَادَ وَهِنْدَ إِلَى بَيْتِ لَحْمٍ.

- (5) ḍahabtu 'amsi bi-riḥlatin ma'a Yūsufa wa-Su'āda wa-Hindin 'ilā bayta laḥma.  
I went <sup>2</sup>on a trip to Bethlehem <sup>1</sup>yesterday with Josef, Suad and Hind.

شَاهَدْتُ<sup>١</sup> تَمَاتِيلَ<sup>٢</sup> (s. تَمَاتِيلُ) ضَخْمَةً<sup>٣</sup> فِي<sup>٤</sup> مَعَابِدَ<sup>٥</sup> (s. مَعْبَدٌ) كَثِيرَةٍ<sup>٦</sup> فِي مِصْرَ<sup>٧</sup> وَبِخَاصَّةٍ<sup>٨</sup> فِي الْقَاهِرَةِ.

- (6) šāhadtū tamātilā ḍaḥmatan fi ma'ābida kaṭīratin fi miṣra wa-bi-ḥāṣṣatin fi l-Qāhirati.  
I saw <sup>3</sup>huge <sup>2</sup>statues in many <sup>4</sup>temples in Egypt, <sup>5</sup>especially in Cairo.

تَكَلَّمْتُ<sup>١</sup> مَعَ أَكْرَمَ وَمُحَمَّدَ وَأَحْمَدَ وَجُورَجَ،<sup>٢</sup> وَكَتَبْتُ<sup>٣</sup> إِلَى عَلِيٍّ وَعُمَرَ وَسُلَيْمَانَ وَعُثْمَانَ وَإِبْرَاهِيمَ وَيَزِيدَ.

- (7) takallamtu ma'a 'Akrama wa-Muḥammadin wa-'Aḥmada wa-Ġūrġa, wa-katabtu 'ilā 'Aliyyin wa-'Umara wa-Sulaymāna wa-'Uṭmāna wa-'Ibrāhīma wa-Yazīda.

<sup>1</sup>I spoke to (with) <sup>2</sup>Akram, Mohammad, <sup>3</sup>Ahmad and George, <sup>2</sup>and I wrote to Ali, Omar, Solomon, Othman, Abraham and Yazid.

<sup>1</sup>تَنَزَّهْتُ فِي <sup>2</sup>جَنِيَّةٍ <sup>3</sup>خَضْرَاءَ (m. أَخْضَرَ) فِي <sup>4</sup>صَاحِبَةِ دِمَشْقٍ <sup>5</sup>وَقَطَفْتُ <sup>6</sup>مِنْهَا <sup>7</sup>زَهْرَةً <sup>8</sup>حُمْرَاءَ (m. أَحْمَرَ).

- (8) tanazzahtu fī ġunaynatin ḥaḍrā'a fī dāḥiyati Dimašqa wa-qātaftu min-hā zahratan ḥamrā'a.

<sup>1</sup>I took a walk ('I went for a walk) in <sup>3</sup>a green <sup>2</sup>garden in <sup>4</sup>a suburb of Damascus <sup>5</sup>and I picked (<sup>6</sup>from it) <sup>8</sup>a red <sup>7</sup>flower.

<sup>1</sup>تَكَلَّمَ رَجُلٌ <sup>2</sup>أَعْرَجٌ فِي <sup>3</sup>مُؤْتَمَرٍ <sup>4</sup>لِلْمُعَاقِينَ عَنْ <sup>5</sup>مَشَاكِلِهِمْ (s. مُشْكِلٍ) <sup>6</sup>وَمَوَاضِعَ (s. مَوْضُوعٍ) <sup>7</sup>أُخْرَى <sup>8</sup>تَخَصُّهُمْ.

- (9) takallama rağulun 'a'rağū fī mu'tamarin li-l-mu'āqīna 'an mašākili-him wa-mawādī'a 'uḥrā taḥuṣṣu-hum.

<sup>2</sup>A lame man <sup>1</sup>spoke at <sup>3</sup>a conference (congress) <sup>4</sup>for the disabled (handicapped) about <sup>5</sup>their <sup>5</sup>problems and <sup>7</sup>other <sup>6</sup>subjects <sup>8</sup>concerning them.

<sup>1</sup>قَدَمْتُ <sup>2</sup>الْمَرْضَةَ <sup>3</sup>لِلْمَرِيضِ <sup>4</sup>دَوَاءً <sup>5</sup>أَصْفَرَ فِي <sup>6</sup>صَحْنٍ <sup>7</sup>أَزْرَقٍ.

- (10) qaddamati l-mumarriḍatu li-l-marīḍi dawā'an 'ašfara fī ṣaḥnin 'azraqa.

<sup>2</sup>The nurse <sup>1</sup>gave <sup>3</sup>the patient some <sup>5</sup>yellow <sup>4</sup>medicine on a <sup>7</sup>blue <sup>6</sup>plate.

<sup>1</sup>طَلَبَ <sup>2</sup>طِفْلٌ <sup>3</sup>عَطْشَانٌ <sup>4</sup>شَرَابًا <sup>5</sup>وَطَلَبَتْ بِنْتُ <sup>6</sup>جَوْعَانَةٍ <sup>7</sup>طَعَامًا / أَكَلًا.

- (11) ṭalaba ṭiflun 'aṭšānu šarāban wa-ṭalabat bintun ġaw'ānatun ṭa'āman / 'aklan.

<sup>3</sup>A thirsty <sup>2</sup>child (m.) <sup>1</sup>requested <sup>4</sup>a drink and <sup>6</sup>a hungry girl <sup>5</sup>requested <sup>7</sup>food.

كَتَبَ <sup>1</sup>مُقْتِشٌ <sup>2</sup>غَضَبَانٌ <sup>3</sup>تَقْرِيرًا <sup>4</sup>ضِدَّ مُوَظَّفٍ <sup>5</sup>مَسْئُولٍ عَنْ <sup>6</sup>مَسَائِلَ (s. مَسْأَلَةٍ) <sup>7</sup>سَرِيَّةٍ فِي <sup>8</sup>الْحُكُومَةِ.

- (12) kataba mufattišun ġaḍbānu taqrīran ḍidda muwadḍāfin mas'ūlin 'an masā'ila sirriyyatin fī l-ḥukūmati.

<sup>2</sup>An angry <sup>1</sup>inspector wrote <sup>3</sup>a report <sup>4</sup>condemning (lit. <sup>4</sup>against) an employee <sup>5</sup>responsible for <sup>7</sup>confidential (secret) <sup>6</sup>matters in <sup>8</sup>the government.

<sup>1</sup>رَسَبَ طَالِبٌ <sup>2</sup>كَسَلَانٌ فِي <sup>3</sup>أَمْتِحَانٍ <sup>4</sup>قَوَاعِدِ (s. قَاعِدَةٌ) <sup>5</sup>اللُّغَةِ الْعَرَبِيَّةِ.

(13) rasaba ṭālibun kaslānu fī-mtiḥāni qawāʿidi l-luġati l-ʿarabiyyati.

<sup>2</sup>A lazy student <sup>1</sup>failed (in) the Arabic <sup>4</sup>grammar <sup>3</sup>exam (lit. <sup>4</sup>the grammar of the Arabic <sup>5</sup>language).

<sup>1</sup>تَنَزَّهْتُ مَعَ <sup>2</sup>شُعَرَاءَ (s. شَاعِرٌ) <sup>3</sup>أَجَانِبَ (s. أَجْنَبِيٌّ) <sup>4</sup>مَشْهُورِينَ فِي <sup>5</sup>حَدَائِقَ (s. حَدِيقَةٌ) <sup>6</sup>بِالْقُرْبِ مِنْ دِمَشْقَ.

(14) tanazzahtu maʿa šuʿarāʾa ʾaġāniba mašhūrīna fī ḥadāʾiqa ġamīlatin bi-l-qurbi min dimašqa.

<sup>1</sup>I took a walk with (some) <sup>4</sup>famous <sup>3</sup>foreign <sup>2</sup>poets in beautiful <sup>5</sup>gardens (parks) <sup>6</sup>near Damascus.

### Translate into Arabic:

- (1) I sat for a long time in a coffee shop by the sea with a famous poet.
- (2) I took a walk in the suburb(s) of Cairo and saw many statues and a huge temple.
- (3) I listened for a long time to an angry inspector who spoke about (the) confidential matters concerning (the) foreigners.
- (4) I lived for a year in Cairo, half a year in Bethlehem, one month in Amman and one and a half weeks in Beirut near the sea.
- (5) I went yesterday to the mosque and I listened to an excellent reciter (of the Quran) in (the) Honoured (Holy) city of Mecca.
- (6) I sat yesterday with a lame man in a garden and he spoke about his problem and the problems of the disabled.
- (7) The hungry and thirsty patient asked the nurse for medicine, food and drink.
- (8) The nurse gave the ill child the medicine on a green plate and the food on a blue plate.
- (9) The employee responsible wrote a report condemning (lit. against) the Arabic grammar exam.

## Chapter 23

# Participles, verbal nouns (maṣḍar), nouns of place, time and instrument

### 23.1 Active participle

The active participle, **إِسْمُ الْفَاعِلِ**, is a deverbial adjective or noun indicating the doer of an action or doing the action. The pattern of the active participle of the trilateral verb (form I) is **فَاعِلٌ** (fem. **فَاعِلَةٌ**), from the verb **فَعَلَ**, e.g.

**كَاتِبٌ** *kātibun*, one who writes, writer, clerk (from the verb **كَتَبَ** *kataba*, to write)

**قَاتِلٌ** *qātilun*, one who kills, killer, murderer (from the verb **قَتَلَ** *qatala*, to kill)

**23.2** Some active participles are often used to indicate an on-going, simultaneous or imminent action or state, having a meaning close to the verb in the imperfect tense. They may then correspond to the English present participle, progressive present or future, e.g.

**مُسَافِرٌ** (III) *musāfirun* travelling, going to travel      **جَالِسٌ** *jālisun* sitting      **ذَاهِبٌ** *dhāhibun* going

Hence it is sometimes difficult to know whether to use the active participle or the imperfect tense. It is a question of practice, e.g.

#### Active participle

**أَنَا مُسَافِرٌ غَدًا**

*ʾanā musāfirun ḡadan.*

I am travelling tomorrow.

#### Imperfect verb

**أُسَافِرُ غَدًا**

*uṣāfiru ḡadan.*

I will travel tomorrow.

خَرَجَ ضَاكًا  
ḥaraḡa dāḥikan.

He went out laughing.

خَرَجَ (وَهُوَ) يَضْحَكُ  
ḥaraḡa (wa-huwa) yaḍḥaku.

He went out (while) laughing.

He was laughing as he went out.

Note: The above words غَدًا and ضَاكًا are in the accusative case, because they function as adverbs (see chapter 38).

**23.3** In the case of a habitual action or something which happens regularly, the imperfect tense should replace the active participle as follows:

**With the active participle**

الْحَارِسُ جَالِسٌ هُنَا  
ʔal-ḥārisu ḡālisun hunā.

The guard **is sitting** here.

الْعَامِلُ ذَاهِبٌ إِلَى عَمَلِهِ  
ʔal-ʿāmilu dāhibun ʔilā  
ʿamali-hi.

The worker **is going** (or: **is on his way**) to (his) work.

أَنَا رَاكِبٌ حَصَانًا  
ʔanā rākibun ḥiṣānan.

I am **riding** a horse  
(just now).

**With the imperfect (a habitual action)**

الْحَارِسُ يَجْلِسُ (دَائِمًا) هُنَا  
ʔal-ḥārisu yaḡlisu (dāʾiman) hunā.

The guard **(always) sits** here.

يَذْهَبُ الْعَامِلُ إِلَى عَمَلِهِ فِي الصَّبَاحِ  
yaḍhabu l-ʿāmilu ʔilā ʿamali-hi fī ṣ-ṣabāḥi.

The worker **(always) goes** to (his) work  
in the morning.

أَرْكَبُ حَصَانًا كُلَّ يَوْمٍ  
ʔarkabu ḥiṣānan kulla yawmin.

I **ride** a horse every day.

**23.4 Passive participle**

The passive participle, اِسْمُ الْمَفْعُولِ, is a deverbal adjective or noun which indicates (the result or effect of) a completed action. In English it corresponds to the past participle. The passive participle of the tri-literal verb (form I) is formed according to the pattern of مَفْعُولٌ mafʿūlun, e.g.

مَكْتُوبٌ written, a letter

مَقْتُولٌ (is) killed, murdered



**23.5** Active participles and passive participles of the derived verb forms II–X are formed according to the pattern below with the prefix مـ...

(a) Active participle

(I)	II	III	IV	V	VI	VII	VIII
فَاعِلٌ	مَفْعَلٌ	مَفَاعِلٌ	مَفْعِلٌ	مُتَفَعِّلٌ	مُتَفَاعِلٌ	مُتَفَعِّلٌ	مُتَفَعِّلٌ
						IX مَفْعِلٌ	X مُسْتَفْعِلٌ

(b) Passive participle

(I)	II	III	IV	V	VI	VII	VIII
مَفْعُولٌ	مَفْعَلٌ	مَفَاعِلٌ	مَفْعِلٌ	مُتَفَعِّلٌ	مُتَفَاعِلٌ	مُتَفَعِّلٌ	مُتَفَعِّلٌ
						IX	X مُسْتَفْعِلٌ

(See also table A1.1 of the verb fa‘ala in Appendix 1.)

Examples of verb forms II and III:

verb	active participle	passive participle
II عَلَّمَ	مُعَلِّمٌ	مُعَلَّمٌ
‘allama	mu‘allimun	mu‘allamun
to teach	teacher	taught, educated
III سَاعَدَ	مُسَاعِدٌ	مُسَاعَدٌ
sā‘ada	musā‘idun	musā‘adun
to help	helper, assistant	one who has received help, been assisted

**23.6** Verbal noun (maṣḍar)

(a) The verbal noun is called مَصْدَرٌ maṣḍar, which means ‘source’. It is a noun derived from the verb and denotes the action, quality or state expressed by the verb. For example, the verbal noun

قَتْلٌ qatlun, ‘killing, murder’ is derived from the verb قَتَلَ qatala, ‘to kill’; similarly, حُسْنٌ ḥusnun ‘beauty’, is derived from حَسَنَ ḥasuna ‘to be handsome’. The Arabic verbal noun corresponds to the English gerund ending in ‘-ing’ (e.g. ‘playing, going’), or to action nouns like ‘departure’, ‘arrival’, ‘treatment’, etc.

The patterns for forming verbal nouns from the different verb forms (I–X) are given below:

(I)	II	III	IV	V	VI	VII	VIII		
فَعْلٌ	تَفْعِيلٌ	فَعَالٌ	إِفْعَالٌ	تَفْعُلٌ	تَفَاعُلٌ	إِنْفَعَالٌ	إِفْتِعَالٌ		
	تَفْعَلَةٌ	مَفَاعَلَةٌ							
								IX	X
								إِفْعَالٌ	إِسْتِفْعَالٌ

(See also table A1.1 (fa‘ala) in Appendix 1.)

Note a: The verbal nouns of forms IV–X have only one pattern, but forms II and III may have two.

Note b: The initial **hamzatu l-qat‘i** <sup>هـ</sup>ا and <sup>هـ</sup>ا in the verbal nouns of verb forms VII–X is subject to the rule of **hamzatu l-waṣli** (waṣlah), in the same way as the corresponding **hamzah** in the perfect and imperative forms.

- b) There are dozens of patterns for the verbal noun of a trilateral verb in form I. They can only be learned from more advanced Arabic grammar books or by consulting the dictionary. The following are some examples:

**Verbal noun (maṣḍar)**

قَتْلٌ qatlun, killing

دُخُولٌ duḥūlun, entering

شُرْبٌ šurbun, drinking

سَمْعٌ sam‘un, hearing

حُسْنٌ ḥusnun, beauty

سَهَرٌ saharun, sleeplessness

**Verb form I**

قَتَلَ qatala, to kill

دَخَلَ daḥala, to enter

شَرِبَ šariba, to drink

سَمِعَ sami‘a, to hear

حَسَنَ ḥasuna, to be handsome

سَهَرَ sahiru, to stay awake (at night)

- (c) The Arabic verbal noun can often be translated by an English infinitive or gerund, e.g.

قَصَدَ الْقَتْلَ qaṣada l-qatla. He intended **to kill**.

عَلَّمَ السَّبَاحَةَ ʿallama s-sibāḥata. He taught **swimming (how to swim)**.

**23.7** Nouns of place and time, **إِسْمُ الْمَكَانِ وَالزَّمَانِ**, express the place or time of the verbal action or state. They are formed by prefixing ...مَ /ma.../ to the root according to the patterns: **مَفْعَلٌ**, **مَفْعُلٌ** or **مَفْعَلَةٌ**. Their broken plural is formed according to the pattern **مَفَاعِلٌ** or **مَفَاعِلُ** and is a **diptote**, e.g.

<b>Noun of place/time</b>	<b>Broken plural</b>	<b>Trilateral verb (form I)</b>
مَخْرَنٌ maḥzanun store, warehouse	مَخَارِنُ maḥāzinu	خَرَنَ ḥazana to store
مَوْعِدٌ mawʿidun appointment	مَوَاعِدُ mawāʿidu	وَعَدَ waʿada to promise
مَنْزِلٌ manzilun stopping place, house	مَنَازِلُ manāzilu	نَزَلَ nazala to go down
مَسْجِدٌ masğidun mosque	مَسَاجِدُ masāğidu	سَجَدَ sağada to bow down

**23.8** The nouns of place and time of the derived verb forms from II–X are the same as the corresponding passive participles, e.g.

مُنْتَزَهُ muntazahun, park  
(form VIII)

مُسْتَقْبَلٌ mustaqbalun, future  
(form X)

### **23.9 Nouns of instrument**

Nouns of instrument **إِسْمُ الْأَلَةِ** express the instrument or tool by which the action is performed. They are prefixed with ...مِ /mi.../ and formed only from verb form I, according to the following patterns:

## Noun of instrument

## Verb form I

(a) Pattern مَفْعَالٌ , e.g.

مُنْشَارٌ minšārūn, saw

مِفْتَاحٌ miftāḥūn, key

نَشَرَ našara, to saw

فَتَحَ fataḥa, to open

(b) Pattern مَفْعَلٌ , e.g.

مِبْرَدٌ mibradūn, file

مِقْصَصٌ miqaṣṣūn, scissors

بَرَدَ barada, to file

قَصَّ qaṣṣa, to cut

(c) Pattern مَفْعَلَةٌ , e.g.

مِكْنَسَةٌ miknasatun, broom

مِنْشَفَةٌ minšafatun, towel

كَنَسَ kanasa, to sweep

نَشَفَ našifa, to dry

## Exercises

(The transliterations will be omitted from the exercises from this point on, as the student should now be familiar enough with the Arabic script not to need to rely on transliteration.)

Analyse each of the following nouns according to: a) the verb form number, b) the first (basic) verb form, c) the grammatical form, i.e. whether it is an active participle, passive participle, or verbal noun (**maṣḍar**).

مَعْلَمٌ

educated

مُعَلِّمٌ

teacher

إِسْتِعْلَامٌ

information

مَقْتُولٌ

killed

مَفْهُومٌ

understood

مَخْطُوفٌ

kidnapped

إِسْتِعْمَارٌ

colonizing

مُسْتَعْمَرٌ

colonial

مَسْمُوعٌ

heard

مَغْلُوبٌ

defeated

مُسَاعِدٌ

assistant

مُشَاهِدٌ

spectator

مُسَامَحٌ

excused

مُرَاسِلٌ

news correspondent

مُبَالِغٌ

exaggerator

مُتَحَمِّسٌ

enthusiastic

مُحْتَرَمٌ

respected

مُسْتَعْمَلٌ

used

مُهَاجِرٌ

emigrant, immigrant

مُسْتَقْبَلٌ

future

مَشْهُورٌ

famous

إِمْتِحَانٌ

exam

إِضْرَابٌ

strike

إِحْتِرَامٌ

respect

إِنْفِجَارٌ

explosion

Participles,  
verbal  
nouns,  
nouns of  
place, time,  
instrument

إِحْمِرَارٌ	تَقْدِمَةٌ	تَسْلِيحٌ	مُخْتَرَعٌ	مُسَابَقَةٌ
reddening	gift	armament	inventor	competition
blushing		arming		
إِنْفِرَادٌ	مُشْرِفٌ	مُقَدَّسٌ	مُسْتَعَجِلٌ	مُعَاهَدَةٌ
loneliness	supervisor	holy	speedy	treaty
isolation				

### Practise your reading:

فِي كُلِّ صَبَاحٍ <sup>2</sup>يَكْسُ <sup>3</sup>الْمُنْظَفُ <sup>4</sup>أَرْضَ <sup>5</sup>الْجَامِعِ <sup>6</sup>وَسَجَادَهُ  
(s. سَجَادَةٌ) <sup>7</sup>بِالْمَكْنَسَةِ <sup>8</sup>الْكَهْرَبَائِيَّةِ <sup>9</sup>وَيَغْسِلُ <sup>10</sup>الْمَدْخَلَ <sup>11</sup>وَالدَّرَجَ  
(s. دَرَجَةٌ) <sup>12</sup>بِالْمَاءِ <sup>13</sup>الْسَّاحِنِ <sup>14</sup>وَالصَّابُونِ (s. صَابُونَةٌ).

- (1) Every <sup>1</sup>morning <sup>3</sup>the cleaner <sup>2</sup>sweeps <sup>4</sup>the floor and <sup>6</sup>the carpets of <sup>5</sup>the mosque with <sup>8</sup>the <sup>7,8</sup>vacuum cleaner (lit. <sup>8</sup>electric <sup>7</sup>broom) <sup>9</sup>and washes <sup>10</sup>the entrance <sup>11</sup>and the stairs with <sup>13</sup>warm <sup>12</sup>water <sup>14</sup>and soap.

<sup>1</sup>أَعْجَبْتَنِي <sup>2</sup>طَرِيقَةُ <sup>3</sup>تَعْلِيمِ <sup>4</sup>الْأُسْتَاذِ <sup>5</sup>الْمَبْعُوثِ مِنْ جَامِعَةِ الرَّبَّاطِ  
<sup>6</sup>لِتَدْرِيسِ <sup>7</sup>اللُّغَةِ الْعَرَبِيَّةِ.

- (2) <sup>1</sup>I liked the <sup>3</sup>teaching <sup>2</sup>method (way) of the professor <sup>4</sup>sent over from the University of Rabat <sup>5</sup>to teach the Arabic <sup>6</sup>language.

<sup>1</sup>بَدَأَ <sup>2</sup>النَّاسُ فِي <sup>3</sup>الشَّرْقِ <sup>4</sup>الْأَوْسَطِ <sup>5</sup>يَعْرِفُونَ <sup>6</sup>قَدْرَ <sup>7</sup>الْعِلْمِ <sup>8</sup>بَعْدَ  
<sup>9</sup>انْقِطَاعِ <sup>10</sup>طَوِيلٍ.

- (3) <sup>2</sup>The people in <sup>4</sup>the Middle <sup>3</sup>East <sup>1</sup>began <sup>5</sup>to realize <sup>6</sup>the value of <sup>7</sup>science (knowledge), <sup>8</sup>after <sup>10</sup>a long <sup>9</sup>halt (break).

<sup>1</sup>سَمِعْتُ فِي هَذَا <sup>2</sup>الصَّبَاحِ مِنْ <sup>3</sup>الْإِذَاعَةِ أَنَّ <sup>4</sup>رَئِيسَ <sup>5</sup>الْجُمْهُورِيَّةِ  
<sup>6</sup>التُّونِسِيَّةِ <sup>7</sup>سَيَتَبَايَحُ <sup>8</sup>غَدًا مَعَ <sup>9</sup>نَائِبِ مُدِيرِ الْبَنْكِ <sup>10</sup>الدَّوْلِيِّ  
<sup>11</sup>بِخُصُوصِ <sup>12</sup>مُسَاعَدَاتِ <sup>13</sup>مَالِيَّةٍ.

- (4) <sup>1</sup>I heard this <sup>2</sup>morning on <sup>3</sup>the radio that <sup>4</sup>the president of <sup>5</sup>the Republic of Tunisia <sup>6</sup>will <sup>7</sup>tomorrow <sup>8</sup>discuss (<sup>10</sup>concerning) <sup>12</sup>financial <sup>11</sup>assistance (support) with the <sup>8</sup>vice-director of <sup>9</sup>the International Bank.

<sup>1</sup>عَيْنَ <sup>2</sup>زَوْجِي <sup>3</sup>مَنْدُوبَ لُبْنَانَ فِي <sup>4</sup>الْأُمَمِ (أُمَّة) <sup>5</sup>الْمُتَّحِدَةِ <sup>6</sup>وَسَيَبَاشِرُ <sup>7</sup>عَمَلَهُ فِي <sup>8</sup>وَسَطِ <sup>9</sup>الْعَامِ <sup>10</sup>الْمُقْبِلِ.

- (5) <sup>2</sup>My husband <sup>1</sup>has been appointed as the Lebanese <sup>3</sup>representative at the <sup>5</sup>United <sup>4</sup>Nations and <sup>6</sup>he will start <sup>7</sup>his post (work) by <sup>8</sup>the middle of <sup>10</sup>the next <sup>9</sup>year.

<sup>1</sup>تَسَلَّمَ الْأُسْتَاذُ <sup>2</sup>الْيَوْمَ <sup>3</sup>رِسَالَةً مِنْ رَئِيسِ <sup>4</sup>مَعْهَدِ <sup>5</sup>تَدْرِيسِ <sup>6</sup>اللُّغَةِ الْعَرَبِيَّةِ <sup>7</sup>لِلْأَجَانِبِ (s. أَجْنَبِي) <sup>8</sup>يَسْأَلُهُ <sup>9</sup>فِيهَا <sup>10</sup>عَنْ <sup>11</sup>تَقَدُّمِ الطُّلَّابِ (s. طَالِب) فِي <sup>12</sup>دِرَاسَاتِهِمْ.

- (6) The professor <sup>1</sup>received <sup>2</sup>today <sup>3</sup>a letter from the director of the Arabic <sup>6</sup>Language <sup>5</sup>Teaching <sup>4</sup>Institute <sup>7</sup>for Foreigners, <sup>8</sup>asking him (<sup>9</sup>in it) <sup>10</sup>about <sup>11</sup>the progress of the students in <sup>12</sup>their studies.

<sup>1</sup>حَادِثُ <sup>2</sup>الْصِّدَامِ <sup>3</sup>بَيْنَ <sup>4</sup>الشُّرْطَةِ <sup>5</sup>وَالْمُتَظَاهِرِينَ <sup>6</sup>أَمْسَ <sup>7</sup>مَنْشُورٌ <sup>8</sup>عَنْهُ فِي <sup>9</sup>جَرِيدَةِ الْيَوْمِ.

- (7) The <sup>1</sup>incident of <sup>6</sup>yesterday's <sup>2</sup>clash <sup>3</sup>between <sup>4</sup>police <sup>5</sup>and demonstrators is <sup>7</sup>reported (<sup>7</sup>published <sup>8</sup>about it) in today's <sup>9</sup>newspaper.

<sup>1</sup>بَعْدَمَا <sup>2</sup>تَخَرَّجَ ابْنِي مِنَ الْجَامِعَةِ بِدَرَجَةٍ فِي <sup>3</sup>الْعُلُومِ <sup>4</sup>الْإِسْلَامِيَّةِ، <sup>5</sup>انْتَقَلَ إِلَى جَامِعَةٍ لِنَدَنٍ <sup>6</sup>حَيْثُ كَتَبَ <sup>7</sup>أَطْرُوحَتَهُ <sup>8</sup>ثُمَّ رَجَعَ إِلَى <sup>9</sup>وَطْنِهِ <sup>10</sup>بَعْدَ <sup>11</sup>حُصُولِهِ عَلَى <sup>12</sup>الدُّكْتُورَاةِ.

- (8) <sup>1</sup>After my son <sup>2</sup>graduated from university with a degree in <sup>4</sup>Political <sup>3</sup>Science, <sup>5</sup>he moved to the University of London, <sup>6</sup>where he wrote <sup>7</sup>his thesis, <sup>8</sup>and then returned to his <sup>9</sup>homeland <sup>10</sup>after <sup>11</sup>obtaining his <sup>12</sup>doctorate.

<sup>1</sup>مَنْعَ <sup>2</sup>مُرَاسِلِ <sup>3</sup>لِوَكَاةِ <sup>4</sup>أَنْبَاءٍ (s. نَبَأ) <sup>5</sup>أَجْنِبِيَّةٍ مِنَ <sup>6</sup>الدُّخُولِ إِلَى قَصْرِ <sup>7</sup>رَئِيسِ الْجُمْهُورِيَّةِ <sup>8</sup>لِحُضُورِ <sup>9</sup>أَحْتِفَالِ <sup>10</sup>عِيدِ <sup>11</sup>الْأَسْتِقْلَالِ، <sup>12</sup>لَأَنَّهُ كَانَ لَا <sup>13</sup>يَحْمِلُ <sup>14</sup>بِطَاقَةَ <sup>15</sup>دَعْوَةٍ <sup>16</sup>مَعَ <sup>17</sup>السَّحْبِ <sup>18</sup>لِغَيْرِهِ مِنَ <sup>19</sup>الْصَّحَافِيِّينَ <sup>20</sup>بِالدُّخُولِ <sup>21</sup>مِنْ <sup>22</sup>دُونِ <sup>23</sup>بِطَاقَاتٍ.

- (9) <sup>5</sup>A foreign <sup>4</sup>news <sup>3</sup>agency <sup>2</sup>correspondent <sup>1</sup>was prevented from <sup>6</sup>entering the presidential palace (lit. the palace of the President of the Republic)

<sup>7</sup>to attend the <sup>10</sup>Independence <sup>9</sup>Day <sup>8</sup>festivities, <sup>11</sup>because he was not <sup>12</sup>carrying an <sup>14</sup>invitation <sup>13</sup>card, <sup>15,16</sup>although <sup>18</sup>other (lit. <sup>18f</sup>for other than he) <sup>19</sup>journalists <sup>17</sup>were permitted <sup>20</sup>to enter <sup>21,22</sup>without <sup>23</sup>cards.

### Translate into Arabic:

- (1) In the middle of next year my husband will start his post at the radio (station).
- (2) The cleaner began sweeping the stairs and the floor of the Institute of Arabic Language with warm water and soap.
- (3) At the Independence Day celebration I asked the professor about the progress of Arab students' studies at the university.
- (4) Tomorrow the vice-director of the International Bank will discuss the financial assistance with the representative of Tunisia at the UN (with the UN representative of Tunisia).
- (5) Today my son received an invitation card from the President of the Republic to attend the Independence Day festivities.
- (6) After I graduated from the university, I was appointed as a correspondent for a foreign news agency.
- (7) I heard on the radio about the clash between the demonstrators and the police.
- (8) After a long halt (break) the people in the Middle East began to realize the value of teaching Arabic (language) to foreigners.
- (9) The professor sent over from the University of Rabat was prevented from entering the Institute of Arabic Language to take part in a celebration, because he was not carrying an invitation card.

## Interrogative particles and pronouns, vocative particles

### 24.1 Interrogative particles حُرُوفُ الْأَسْتِفْهَامِ

- (a) A sentence is made interrogative by introducing it with the interrogative particle هَلْ *hal*, or by prefixing the first word of the sentence with the interrogative particle ..أَ *ʾa*.

هَلْ فَتَحْتَ الشُّبَّاکَ؟

OR

أَفَتَحْتَ الشُّبَّاکَ؟

**hal** fataḥta š-šubbāka?

**ʾa**-fataḥta š-šubbāka?

Did you open the window?

- (b) The particle أَ cannot be used before a word having the definite article ..الْ. It can, however, be joined to another word which begins with ...أَ, e.g.

هَلْ أَنْتَ تَاجِرٌ؟

OR

أَأَنْتَ تَاجِرٌ؟

**hal** ʾanta tāḡirun? Are you a merchant?

**ʾa**-ʾanta tāḡirun?

Remember: هَلْ becomes هَلْ before hamzatu l-waṣli (waṣlah). This form is used to avoid three consecutive consonants, e.g.

هَلِ الْوَلَدُ فِي الْمَدْرَسَةِ؟

hali l-waladu fī l-madrasati? Is the boy at school?

### 24.2 Interrogative pronouns ضَمَائِرُ الْأَسْتِفْهَامِ

In addition to the above interrogative particles, there are several interrogative pronouns, the following being the most common:



- (a) مَنْ man, 'who? whom? whose?'

This pronoun may occur as subject, object or in any other nominal function in the sentence. In a nominal sentence مَنْ is placed before or after a pronominal subject. In an <sup>3</sup>idāfah construction it is, of course, placed after the first noun, e.g.

هُوَ مَنْ huwa man?      مَنْ هُوَ man huwa?      بَيْتُ مَنْ baytu man?  
Who is he?      Who is he?      whose house?

Note: Like the following interrogative pronoun مَا mā 'what?', مَنْ is indeclinable, i.e. it has the same form for all genders, numbers and cases.

- (b) When the prefixed preposition لـ precedes مَنْ, it has the meaning 'whose?', 'for/to whom?', e.g.

لِمَنِ الْبَيْتُ li-mani l-baytu? Whose house is it? (lit. For whom is the house?)

Note: In the above sentence مَنْ gets the kasrah and becomes مَنِ, because it is followed by hamzatu al-waṣli (waṣlah).

- (c) مَا mā 'what?' may be preceded by the preposition لـ and is then written as لِمَا (لـ...+...مَا), meaning 'why? for what?'.  
(d) The above-mentioned pronoun has a longer synonym مَاذَا māḏā 'what?'. It can also be preceded by the bound preposition لـ, giving: لِمَاذَا (لـ...+...مَاذَا), which means 'why? for what?'.  
(e) أَيُّ ayyun, masc., أَيَّةٌ ayyatun, fem., are adjectival interrogative pronouns meaning 'which...?', 'what...?'. They precede the noun they qualify, which is always in the indefinite singular genitive, e.g.

Masc: أَيُّ مُعَلِّمٍ ayyu mu'allimin, which/what teacher?

Fem: أَيَّةٌ مُعَلِّمَةٍ ayyatu mu'allimatin, which/what teacher?

Note: أَيُّ and أَيَّةٌ can also be used as (adjectival) indefinite pronouns in the meaning 'any', e.g.

مِنْ أَيِّ مَكَانٍ min 'ayyi makānin, from any place

فِي / عَلَى أَيِّ حَالٍ fī / 'alā 'ayyati ḥālin, in any case

- (f) كَمْ 'how many?', how much?'

كَمْ takes the following noun, which it qualifies, in the indefinite accusative singular, e.g.

كَمْ سَيَّارَةً عِنْدَكَ؟ kam sayyāratan 'inda-ka? How many cars do you have?

كَمْ كِتَابًا قَرَأْتَ؟ kam kitāban qara'ta? How many books did you read?

### 24.3 Vocative particles حُرُوفُ النِّدَاءِ

- (a) The vocative particles are يَا yā for both genders, أَيُّهَا 'ayyuhā for the masculine, and أَيَّتُهَا 'ayyatuhā for the feminine. They can be rendered as 'O(h)...!', 'Hey (you)...!', 'I say...!' Often they need not be translated at all, the final exclamation mark after the noun or sentence being sufficient.

- (b) يَا 'O...!' is followed by a noun (in any number) or proper name in the nominative case without the definite article or nunation, e.g.

يَا رَبُّ yā rabbu! O Lord!

يَا إِلَهُ yā 'allāhu! O God!

يَا رَجُلٌ yā raġulu! O man!

يَا رِجَالٌ yā riġālu! O men!

يَا سَيِّدَةٌ yā sayyidatu! O lady!

يَا سَيِّدَاتُ yā sayyidātu! O ladies!

يَا يُوسُفُ yā yūsufu! O Joseph!

يَا سَعَادُ yā su'ādu! O Suaad!

- (c) In complex titles and compound names, the noun after the vocative particle is followed by another noun and this last noun must be in the genitive case. However, the noun after the vocative particle must be in the accusative instead of the nominative case, e.g.

سَعَادَةُ السَّفِيرِ sa‘ādatu s-safiri, His Excellency the Ambassador

becomes in the vocative:

يَا سَعَادَةَ السَّفِيرِ yā sa‘ādata s-safiri! (O) Your Excellency Mr. Ambassador!

عَبْدُ اللَّهِ ‘abdu-llāhi, Abdullah (a name), slave/worshipper of God

becomes in the vocative:

يَا عَبْدُ اللَّهِ yā ‘abda-llāhi! (O) Abdullah!

- (d) The vocative particles أَيُّهَا ‘ayyuhā, masc., and أَيَّتُهَا ‘ayyatuhā, fem., are also used for all numbers. As usual, the following noun is in the nominative case, but it takes the definite article ... ال. These longer vocative particles are often used at the beginning of a speech or by the announcers of radio and television programmes. They may be preceded by the shorter vocative particle يَا , e.g.

أَيُّهَا / يَا أَيُّهَا الْمُعَلِّمُ

‘ayyuhā OR yā ‘ayyuhā l-mu‘allimu! O teacher!

أَيُّهَا / يَا أَيُّهَا الْمُعَلِّمُونَ

‘ayyuhā OR yā ‘ayyuhā l-mu‘allimūna! O teachers!

أَيَّتُهَا / يَا أَيَّتُهَا الْمُعَلِّمَةُ

‘ayyatuhā OR yā ‘ayyatuhā l-mu‘allimatu! O teacher! (fem.)

أَيَّتُهَا / يَا أَيَّتُهَا الْمُعَلِّمَاتُ

‘ayyatuhā OR yā ‘ayyatuhā l-mu‘allimātu! O teachers! (fem.)

أَيُّهَا السَّيِّدَاتُ وَالسَّادَةُ

‘ayyuhā s-sayyidātu wa-s-sādatu! Ladies and gentlemen!

Note: In the last mentioned phrase the masculine vocative particle أَيُّهَا is used, because in phrases with mixed gender, the masculine determines agreement.

#### 24.4 Negation with غَيْرُ ḡayru

- (a) The noun غَيْرُ ḡayrun, ‘other (than)’, can be used before an indefinite adjective or noun in the genitive case to express negation or contradiction. It is thus translated as ‘not..., non-, un-, in-, dis-’,

etc. Note that **غَيْرٌ** then appears without article or nunation (i.e. in the form called construct state), e.g.

**غَيْرُ قَادِرٍ** *gayru qādirin*, **unable** (other than able)

**غَيْرُ مُهِمٍّ** *gayru muhimmin*, **unimportant**

**غَيْرُ مُمَكِّنٍ** *gayru mumkinin*, **impossible**

**غَيْرُ عَرَبِيٍّ** *gayru ‘arabiyyin*, **not an Arab, non-Arab**

**غَيْرُ مُوَجُودٍ** *gayru mawǧūdīn*, **unavailable, not present, absent, non-existent**

- (b) When **غَيْرٌ** *gayru* has a suffixed pronoun, it means ‘other(s) (than)’, e.g.

**الْمُدِيرُ وَغَيْرُهُ** *ʾal-mudīru wa-ǧayru-hu*  
the director (masc.) and others (than him)

**الْمُدِيرَةُ وَغَيْرُهَا** *ʾal-mudīratu wa-ǧayru-hā*  
the director (fem.) and others (than her)

- (c) When **غَيْرٌ** is preceded by a negative predicate or negative particle like **لَا**, it is translated as ‘only’, e.g.

**لَا يَعْلَمُ هَذَا غَيْرُ الْمُدِيرِ** *lā ya‘lamu hādā ǧayru l-mudīri*.

**Only** the director knows this. (lit. No one knows this **other** than the director).

**أَلْفٌ دِينَارٌ لَا غَيْرَ** *alfu dīnārin lā ǧayru*, **only** a thousand dinars

- (d) When **غَيْرٌ** precedes **أَنَّ**, as in **غَيْرَ أَنَّ**, it means ‘except that, nevertheless, however, but’.

## 24.5 Negation with **عَدَمٌ** ‘adamu

The noun **عَدَمٌ** ‘adamun ‘non-being, lack, absence’ or the adjective **عَدِيمٌ** ‘adīmun ‘lacking’, can be followed by a noun in the genitive, meaning ‘non-, in-, un-, dis-, -less, lack of...’, etc. The noun **عَدَمٌ** appears without article or nunation, e.g.

عَدَمُ الْوُجُودِ	‘adamu l-wuġūdi, <b>non-existence</b>
عَدَمُ الْخَبَرَةِ	‘adamu l-ḥibrati, <b>inexperience, lack</b> of experience, ignorance
عَدَمُ الْأَخْلَاقِ	‘adamu l-ʾaḥlāqi, <b>immorality, lack</b> of manners, <b>bad</b> manners
عَدِيمُ الْحَيَاةِ	‘adīmu l-ḥayāti, <b>lifeless, dead</b>
عَدَمُ حُضُورِ أَحَدٍ	‘adamu ḥuḍūri ʾaḥadin, <b>without</b> anyone being present

#### 24.6 Negation of nominal sentences with لَا *lā*

The negative particles لَا ‘no, not’ and وَلَا ‘neither, nor’ have already been discussed as negative particles for the verb of the imperfect tense. The negative particle لَا can also be placed before a noun that functions as the subject of a nominal sentence. The noun must be in the accusative case without article or nunation. The negative particle functions then as an existential or locative negative copula: ‘There is no X’ OR ‘X is not (there)’, e.g.

لَا أَحَدٌ فِي الْبَيْتِ *lā ʾaḥada fī l-bayti*. (There is) no one (nobody) at home.

لَا سَلَامَ وَلَا حَرْبَ *lā salāma wa-lā ḥarba*. (There is) neither peace nor war.

#### 24.7 كُلُّ *kullun*

The noun كُلُّ *kullun* means basically ‘totality, entirety, whole, all, everything’. It is fully declined (inflected for all cases) and can be employed as a universal indefinite pronoun modifying a following noun, or standing alone. The following are its uses:

- (a) When كُلُّ without an article or nunation is followed by an indefinite noun in the genitive singular, it means ‘each, every’, e.g.

كُلُّ طَالِبٍ *kullu ṭālibin*, each student

كُلُّ يَوْمٍ *kullu yawmin*, every day

- (b) When كُلُّ without an article or nunation is followed by a definite noun in the genitive singular, it means ‘all, the whole’, e.g.

كُلُّ الْيَوْمِ kullu l-yawmi, the whole day, all day long

كُلُّ الْوَقْتِ kullu l-waḡti, the whole time, all the time

- (c) When كُلُّ without an article or nunation is followed by a definite noun in the genitive plural, it means ‘all’, e.g.

كُلُّ الْحَيَوَانَاتِ kullu l-ḡayawānāti, all the animals

كُلُّ الْبُيُوتِ kullu l-buyūti, all the houses

- (d) When كُلُّ is indefinite (having nunation) and followed by the preposition مِنْ min ‘from’, i.e. كُلُّ مِنْ, it has the meaning ‘each (one) of (a group)’, e.g.

كُلُّ مِنَ الطُّلَابِ kullun mina ṭ-ṭullābi, each (one) of the students

- (e) When the definite article .. الـ is attached to كُلُّ as أَلْكُلُّ, it becomes an independent (pro)noun which means ‘everyone, everything, the whole thing’, e.g.

أَلْكُلُّ شَاهَدْتُ šāhadtū l-kulla. I saw everything (the whole thing).

#### 24.8 كِلَا *kilā* (masc.), كِلْتَا *kiltā* (fem.)

These two words mean ‘both, both of them, each one of the two’. They are used in the *ʿidāfah* construction preceding a dual noun which is definite and in the genitive case, or preceding a dual suffix pronoun. The following predicative adjective or verb is, nevertheless, in the singular. Both كِلَا *kilā* and كِلْتَا *kiltā* are indeclinable before nouns, but declinable before a suffix pronoun.

Note: كِلَا *kilā* is likely to be from كِلَانِ *kilā-ni*, and كِلْتَا *kiltā* from كِلْتَانِ *kiltā-ni* (see chapter 13 on the elision of the final ن... of the dual).

#### Masculine

كِلَا الْخَبِيرَيْنِ أَجْنَبِيٍّ

*kilā l-ḡabīrayni ʿaḡnabiyyun.* (sing.)

Both experts are foreigners.

(lit. Each one of the two experts is a foreigner.)

#### Feminine

كِلْتَا الْخَبِيرَتَيْنِ أَجْنَبِيَّةٌ

*kiltā l-ḡabīrtayni ʿaḡnabiyyatun.* (sing.)

رَأَيْتُ كِلَا الْخَبِيرَيْنِ  
raʾaytu kilā l-ḥabīrayni.

I saw both experts.

(lit. I saw each one of the two experts.)

مَرَرْتُ بِكِلَا الْخَبِيرَيْنِ  
marartu bi-kilā l-ḥabīrayni.

I passed by both the experts.

(lit. I passed by each one of the two experts.)

رَأَيْتُ كُلَّتَا الْخَبِيرَتَيْنِ  
raʾaytu kiltā l-ḥabīratayni.

مَرَرْتُ بِكُلَّتَا الْخَبِيرَتَيْنِ  
marartu bi-kiltā l-ḥabīratayni.

- (a) The accusative and genitive forms are كَيْلَى kilay (masc.) and كَيْلَتَى kiltay (fem.). These forms are used only when they are followed by a suffix pronoun, e.g.

#### Masculine

كِلَاهُمَا أَجْنَبِيٌّ  
kilā-humā ʾağnabiyyun. (nom.)  
Both of them are foreigners.

رَأَيْتُ كِلَيْهِمَا  
raʾaytu **kilay**-himā. (acc.)  
I saw both of them.

مَعَ كِلَيْهِمَا  
maʿa **kilay**-himā (gen.)  
with both of them  
(lit. with each one of the two)

#### Feminine

كِلْتَاهُمَا أَجْنَبِيَّةٌ  
kiltā-humā ʾağnabiyyatun. (nom.)

رَأَيْتُ كِلْتَيْهِمَا  
raʾaytu **kiltay**-himā. (acc.)

مَعَ كِلْتَيْهِمَا  
maʿa **kiltay**-himā (gen.)

- (b) The verb with كِلَا kilā is in the singular

كِلَا الْخَبِيرَيْنِ سَافَرَ جَوًّا  
kilā l-ḥabīrayni sāfara (sing.) ḡawwan.  
كِلْتَا الْخَبِيرَتَيْنِ سَافَرَتَ جَوًّا  
kiltā l-ḥabīratayni sāfarat (sing.)  
ḡawwan.

Both experts flew by air.

(lit. Each one of the two experts flew by air.)

كِلَاهُمَا يَعْرِفُ

kilā-humā ya‘rifu. (sing.)

Both of them know.

(lit. Each one of the two knows.)

كِلْتَاهُمَا تَعْرِفُ

kiltā-humā ta‘rifu. (sing.)

## 24.9 هُنَاكَ *hunāka*

The adverb هُنَاكَ means ‘there’, but, like its English equivalent, it is also used in nominal sentences in the meaning ‘there is, there are’, e.g.

هُنَاكَ أَحْتِمَالٌ بِالنَّجَاحِ

hunāka-ḥtimālun bi-n-nağāḥi. There is a possibility of success.

هَلْ هُنَاكَ كَثِيرٌ مِّنَ النَّاسِ؟

hal hunāka kaṭīrun mina n-nāsi? Are there many people?

## 24.10 فُلَانٌ *fulānun* (masc.), فُلَانَةٌ *fulānatun* (fem.)

The above nouns are frequently used in Arabic in the sense ‘so and so, such and such, somebody, a certain (person or thing)’. The idea is to substitute an unknown or unnamed, person, thing or source for a more general or less precise expression, e.g.

### **Masculine**

قَالَ فُلَانٌ

qāla fulānun.

Somebody (OR: a certain person) said.

So and so said.

فِي الْيَوْمِ الْفُلَانِيِّ

fi l-yawmi l-fulāniyyi

on such and such a day

on a certain day

on that and that day

### **Feminine**

جَاءَتْ فُلَانَةٌ

ğā‘at fulānatun.

Somebody (a certain person) came.

So and so came.

فِي اللَّيْلِ الْفُلَانِيَّةِ

fi l-laylati l-fulāniyyati

on such and such a night

on a certain night

on that and that night



## Exercises

### Practise your reading:

١ يَا ٢ حَضْرَةَ الْأُسْتَاذِ! فِي ٣ أَيِّ جَامِعَةٍ أَنْتَ؟ ٤ وَأَيِّ ٥ مَادَّةٍ ٦ تُدَرِّسُ؟ وَفِي ٧ أَيِّ مَدِينَةٍ ٨ تَسْكُنُ، ٩ وَأَيْنَ ١٠ تَسْكُنُ عَائِلَتُكَ؟

- (1) ١ O ٢ respected (O ٢ sir) Professor! ٣ Which university are you at? ٤ What ٥ subject do you ٦ teach? In which city ٧ do you live? ٨ Where does ٩ your family live?

١ هَلْ ٢ تُسَافِرُ كُلَّ ٣ يَوْمٍ ٤ بَيْنَ الْمَدِينَتَيْنِ؟ ٥ أَسَافِرُ ٦ فَقَطْ ٧ خَمْسَ ٨ مَرَّاتٍ (س.مَرَّةً) فِي ٩ الْأُسْبُوعِ ١٠ وَكَيْفَ ١١ تُسَافِرُ؟ ١٢ أَرْكَبُ ١٣ الْقِطَارَ فِي ١٤ بَعْضِ ١٥ الْأَحْيَانِ ١٦ وَأَحْيَانًا ١٧ أَخْذُ سَيَّارَتِي. ١٨ كَمْ ١٩ الْمَسَافَةُ ٢٠ وَكَمْ ٢١ ثَمَنُ ٢٢ بِلِطَاةٍ ٢٣ الْقِطَارِ؟

- (2) ١ Do you ٢ travel ٣ every ٤ day ٥ between the two cities? ٦ I travel ٧ only ٨ five ٩ times a ١٠ week. ١١ And how do you travel? ١٢, ١٣ Sometimes ١٤ I take (lit. I ride) ١٥ the train ١٦ and sometimes ١٧ I take my car. ١٨ What is ١٩ the distance ٢٠ and how much does ٢١ the train ٢٢ ticket ٢٣ cost?

١ هَرَبَ ٢ السَّارِقُ مِنَ ٣ السِّجْنِ وَلَا ٤ أَحَدٌ ٥ غَيْرَ ٦ زَوْجَتِهِ ٧ يَعْرِفُ ٨ أَيْنَ ٩ يَخْتَبِئُ.

- (3) ١ The thief ٢ escaped from ٣ prison and no ٤ one ٥ except ٦ his wife ٧ knows ٨ where he is hiding.

١ عَلَى ٢ أَيِّ ٣ طَائِرَةٍ ٤ سَيَسَافِرُ ٥ الْوَفْدُ؟ ٦ وَهَلْ ٧ أَعْلَمْتُمْ ٨ الطَّاقِمَ أَنَّ ٩ بَيْنَ ١٠ الْمُسَافِرِينَ ١١ شَخْصًا ١٢ مُعَاقًا ١٣ وَهُوَ ١٤ غَيْرُ ١٥ قَادِرٍ عَلَى ١٦ صُعُودِ ١٧ السُّلَّمِ ١٨ دُونَ ١٩ مُسَاعَدَةٍ؟

- (4) ١ On ٢ which ٣ aeroplane will ٤ the delegation ٥ travel ? ٦ Did ٧ you (pl.) inform ٨ the crew that ٩ among ١٠ the travellers there is ١١ a disabled ١٢ person ١٣ who is ١٤, ١٥ unable ١٦ to go up ١٧ the steps (ladder) ١٨ without ١٩ help?

<sup>1</sup>تَحَدَّثَ مُدِيرُ الشَّرِكَةِ إِلَى <sup>2</sup>كُلِّ الْمُوظَّفِينَ عَنْ <sup>3</sup>عَدَمِ <sup>4</sup>قَبُولِ الشَّرِكَةِ <sup>5</sup>رَفَعَ أَجُورَهُمْ (s. أَجْرٌ).

- (5) The company director <sup>1</sup>talked to <sup>2</sup>all the employees about the company's <sup>3,4</sup>refusal (<sup>3</sup>not <sup>4</sup>accepting) <sup>5</sup>to raise <sup>6</sup>their wages.

<sup>1</sup>قَفَزَ <sup>2</sup>الْقِطُّ عَلَى <sup>3</sup>الْمَائِدَةِ / الطَّائِلَةِ <sup>4</sup>وَأَكَلَ كُلَّ <sup>5</sup>اللَّحْمِ <sup>6</sup>وَبَعْضَ <sup>7</sup>قِطْعِ (s. قِطْعَةٌ) <sup>8</sup>الْجُبَّةِ <sup>9</sup>فَلَحَقَهُ <sup>10</sup>الْكَلْبُ <sup>11</sup>غَيْرَ أَنَّهُ <sup>12</sup>لَمْ <sup>13</sup>يَتِمَكَّنْ مِنْ أَنْ <sup>14</sup>يُمْسِكَ بِهِ.

- (6) <sup>2</sup>The cat <sup>1</sup>jumped onto <sup>3</sup>the table <sup>4</sup>and ate all <sup>5</sup>the meat <sup>6</sup>and some <sup>7</sup>pieces of <sup>8</sup>cheese. <sup>10</sup>The dog <sup>9</sup>chased it, <sup>11</sup>although <sup>13</sup>he was <sup>12</sup>unable to <sup>14</sup>catch it.

<sup>1</sup>هُنَاكَ <sup>2</sup>أَحْتِمَالٌ <sup>3</sup>بِعَدَمِ <sup>4</sup>مُشَارَكَةِ <sup>5</sup>السَّفِيرِ فِي <sup>6</sup>مُؤْتَمَرٍ <sup>7</sup>حَلَفَ <sup>8</sup>شَمَالٍ <sup>9</sup>الْأَطْلَسِيِّ، <sup>10</sup>نَظَرًا <sup>11</sup>لِلْعَدَمِ <sup>12</sup>خِبْرَتِهِ <sup>13</sup>الْعَسْكَرِيَّةِ. <sup>14</sup>غَيْرَ أَنَّ <sup>15</sup>الْحُكُومَةَ <sup>16</sup>تَفَكَّرَ <sup>17</sup>بِإِرْسَالِ <sup>18</sup>وَقَدْ <sup>19</sup>بَعْضُ <sup>20</sup>أَعْضَائِهِ (s. عَضُوٌّ) مِنْ <sup>21</sup>الْعَسْكَرِيِّينَ <sup>22</sup>وَالْبَعْضُ <sup>23</sup>الْآخَرُ مِنْ <sup>24</sup>غَيْرِ الْعَسْكَرِيِّينَ.

- (7) <sup>1</sup>There is <sup>2</sup>a possibility that <sup>5</sup>the ambassador <sup>3</sup>will not <sup>4</sup>take part in the NATO (<sup>8</sup>North <sup>9</sup>Atlantic <sup>7</sup>Treaty Organization) <sup>6</sup>conference <sup>10</sup>because of (regarding) his <sup>11</sup>lack of <sup>13</sup>military <sup>12</sup>experience.

<sup>14</sup>However, <sup>15</sup>the government is <sup>16</sup>thinking <sup>17</sup>of sending <sup>18</sup>a delegation, of which <sup>19</sup>some (of its) <sup>20</sup>members are <sup>21</sup>military personnel <sup>22</sup>and the <sup>23</sup>others <sup>24</sup>non-military.

<sup>1</sup>يَا <sup>2</sup>حَضْرَةَ <sup>3</sup>الْوَزِيرِ! <sup>4</sup>هَلْ <sup>5</sup>تَعْرِفُ <sup>6</sup>كَمْ <sup>7</sup>حَادِثٍ <sup>8</sup>سَيَرِ <sup>9</sup>وَقَعَ عَلَى <sup>10</sup>الطَّرِيقِ (s. طَرِيقٌ) فِي <sup>11</sup>الصَّيْفِ <sup>12</sup>الْمَاضِي؟ <sup>13</sup>وَهَلْ هُنَاكَ <sup>14</sup>تَدَابِيرٌ (s. تَدْبِيرٌ) <sup>15</sup>لِحَلِّ هَذِهِ <sup>16</sup>الْمُشْكَلَةِ؟

- (8) <sup>1</sup>O! (Your <sup>2</sup>Excellency), <sup>3</sup>Minister, <sup>4</sup>do you <sup>5</sup>know <sup>6</sup>how many <sup>8</sup>road traffic <sup>7</sup>accidents <sup>9</sup>happened on <sup>10</sup>the roads <sup>12</sup>last <sup>11</sup>summer? <sup>13</sup>Have any <sup>14</sup>measures been taken <sup>15</sup>to solve this <sup>16</sup>problem?

مَعَ <sup>1</sup>كَمْ <sup>2</sup>صَدِيقٍ ذَهَبْتَ وَكَمْ <sup>3</sup>فِنْجَانَ قَهْوَةٍ شَرَبْتَ؟ <sup>4</sup>مَنْ <sup>5</sup>دَفَعَ؟ <sup>6</sup>وَكَمْ؟

- (9) <sup>1</sup>How many <sup>2</sup>friends did you go with and how many <sup>3</sup>cups of coffee did you drink? <sup>4</sup>Who <sup>5</sup>paid and <sup>6</sup>how much?

هَلْ تَسْكُنِينَ<sup>2</sup> وَحْدَكَ فِي هَذِهِ<sup>4</sup> الشَّقَّةِ<sup>5</sup> الْوَاسِعَةِ؟

(10) <sup>1</sup>Are you (f.) <sup>2</sup>living <sup>3</sup>alone in this <sup>5</sup>large <sup>4</sup>apartment?

### Translate into Arabic:

- (1) Is the disabled person living alone in this large apartment?
- (2) How many cups of coffee? Who paid? How much?
- (3) Do you know how many traffic accidents happened in the city last summer?
- (4) The director of the prison talked to all the employees about raising their wages.
- (5) Where are you living (m.s.)? And are you living with your family?
- (6) I travel every week between the city and the university. Sometimes I travel by train and sometimes I take my car.
- (7) The cat ate the piece of cheese and some of the meat from the table and then it escaped.
- (8) The thief jumped from the apartment to the road and escaped. The dog chased him but could not catch him.
- (9) There is a possibility that the minister will take part in the NATO (North Atlantic Treaty Organization) conference.
- (10) Do you know how many ministers there are in the government?
- (11) Is the government intending to send military personnel to the conference?
- (12) The thief escaped by car and no one knows where he is hiding.
- (13) O! Your excellency, Ambassador! On which aeroplane will the delegation travel? And did you inform the crew that among the passengers there is a person who is unable to climb the steps to (go up the ladder of) the aeroplane without help?

# Adjectival patterns, relative adjectives (nisbah), comparatives and superlatives, diminutives

## 25.1 Adjectives اَلصِّفَةُ

There are several adjectival forms in Arabic and the following patterns for forming adjectives from verbs are the most common:

pattern	singular	plural
(a) فَاعِلٌ fa‘ilun	عَالِمٌ ‘ālimun, learned	عُلَمَاءُ ‘ulamā’u
(b) فَعِيلٌ fa‘īlun	كَبِيرٌ kabīrun, big	كِبَارٌ kibārun
(c) فَعَلٌ fa‘alun	حَسَنٌ ḥasanun, beautiful, fine	حَسَانٌ ḥisānun
(d) فَعْلَانٌ fa‘lānu	كَسْلَانٌ kaslānu, lazy	كَسَالَى kasālā
(e) فَعُولٌ fa‘ūlun	حَسُودٌ ḥasūdun, envious	حُسُودٌ ḥusudun
(f) مَفْعُولٌ maf‘ūlun	مَـْـجْرُوحٌ mağrūḥun, injured	مَـْـجَارِيحٌ mağārīḥu

**25.2** Adjectives denoting colours or (bodily) defects are formed according to the patterns أَفْعَلٌ af‘alu, masc. sing., and فَعْلَاءُ fa‘lā’u, fem. sing. Both of these patterns are diptotes and the corresponding broken plural pattern (for both genders) is: فُعُلٌ fu‘lun (triptote), e.g.

### Masc. sing. (diptote)

أَسْوَدٌ aswadū, black

أَحْمَرٌ aḥmarū, red

### Fem. sing. (diptote)

سَوْدَاءٌ sawdā’u

حَمْرَاءٌ ḥamrā’u

### Masc. and fem. plur.

سُودٌ sūdun

هُمْرٌ ḥumrun

أَزْرَقُ ʾazraqu, blue	زَرْقَاءُ zarqāʾu	زُرْقُونُ zurqun
أَخْضَرُ aḥḍaru, green	خَضْرَاءُ ḥaḍrāʾu	حُضْرُونُ ḥuḍrun
أَصْفَرُ ʾaṣfaru, yellow	صَفْرَاءُ ṣafrāʾu	صُفْرُونُ ṣufrun
أَبْيَضُ ʾabyaḍu, white	بَيْضَاءُ bayḍāʾu	بَيْضُونُ biḍun
أُطْرَشُ ʾaṭraṣu, deaf	طَرَشَاءُ ṭarṣāʾu	طُرْشُونُ ṭurṣun
أَعْرَجُ ʾaʿraġu, lame	عَرْجَاءُ ʿarġāʾu	عُرْجُونُ ʿurġun
أَعْمَى ʾaʿmā, blind	عَمْيَاءُ ʿamyāʾu	عُمْيَانُ ʿumyānu

### 25.3 Relative adjectives, نِسْبَةٌ nisbah

The relative adjective is called in Arabic نِسْبَةٌ nisbah, which means ‘relation’. Relative adjectives are derived from nouns by adding the so-called **nisbah** suffix, which is **يٌّ** /...iyyun/ in the masculine and **يَّة** /...iyyatun/ in the feminine. The **nisbah** suffix thus makes a noun into an adjective (which often can be employed as a noun as well), expressing the meaning: ‘related or pertaining to (the entity or thing denoted by the noun)’. It may be compared to English derivational morphemes like ‘-ish, -(i)an, -ese, -i, -ic(al), -al, -ly,’ e.g. ‘English, American, Egyptian, Lebanese, Iraqi, Arabic, formal, periodical, monthly’, etc. The relative adjective often refers to geographical, national or ethnic names or names of occupations (as in English, these kinds of derived adjectives may often be reused as independent nouns), e.g.

#### Relative adjective (nisbah)

##### Noun

لُبْنَانُ

lubnānu, Lebanon

عَرَبُ

ʿarabun, Arabs

كُحُولُ

kuḥūlun, alcohol

##### Masc.

لُبْنَانِيٌّ

lubnāniyyun, Lebanese

عَرَبِيٌّ

ʿarabiyyun, Arab, Arabic

كُحُولِيٌّ

kuḥūliyyun, alcoholic

##### Fem.

لُبْنَانِيَّةٌ

lubnāniyyatun

عَرَبِيَّةٌ

ʿarabiyyatun

كُحُولِيَّةٌ

kuḥūliyyatun

شَهْرٌ

šahrūn, month

شَهْرِيٌّ

šahriyyun, monthly

شَهْرِيَّةٌ

šahriyyatun

Adjectival  
patterns,  
relative  
adjectives,  
comparative

**25.4** The feminine ending *tāʾ marbūṭah* ة... is elided with the noun when adding the *nisbah* suffix *...ي* /...iyyun/ or *...يَّة* /...iyyatun/, e.g.

### Relative adjective (*nisbah*)

**Noun**

تَقَافَةٌ

taqāfatun, culture

**Masc.**

تَقَافِيٌّ

taqāfiyyun, cultural

**Fem.**

تَقَافِيَّةٌ

taqāfiyyatun

مِهْنَةٌ

mihnātun, profession

مِهْنِيٌّ

mihaniyyun, professional

مِهْنِيَّةٌ

mihaniyyatun

**25.5** If the noun ends in the long vowel *ā*... /...ā/, this is elided with the noun when adding the *nisbah* suffix *...ي* /...iyyun/ or *...يَّة* /...iyyatun/, e.g.

### Relative adjective (*nisbah*)

**Noun**

أَمْرِيكَا

ʾamrīkā, America

**Masc.**

أَمْرِيكِيٌّ

ʾamrīkiyyun, American

**Fem.**

أَمْرِيكِيَّةٌ

ʾamrīkiyyatun

فِنْلَنْدَا

finlandā, Finland

فِنْلَنْدِيٌّ

finlandiyyun, Finnish

فِنْلَنْدِيَّةٌ

finlandiyyatun

**25.6** The feminine singular form of the relative adjective (*nisbah*) is often used as a noun with abstract meaning, e.g.

### Relative adjective (*nisbah*)

**Noun**

إِنْسَانٌ

ʾinsānun, man

**Masc.**

إِنْسَانِيٌّ

ʾinsāniyyun,  
human

**Fem. (abstract noun)**

إِنْسَانِيَّةٌ

ʾinsāniyyatun, humanity,  
humaneness

إِشْتِرَاكٌ

ʔištirākun, co-operation

إِشْتِرَاكِيٌّ

ʔištirākiyyun,  
socialist

إِشْتِرَاكِيَّةٌ

ʔištirākiyyatun, socialism

قَوْمٌ

qawmun, people, nation

قَوْمِيٌّ

qawmiyyun,  
nationalist

قَوْمِيَّةٌ

qawmiyyatun,  
nationalism

Note: Plural **nisbah** forms often have a collective meaning, e.g. **اللِّسَانِيَّاتُ** ʔal-lisāniyyātu ‘linguistics’, from the noun **لِسَانٌ** ‘tongue, language’.

**25.7** In pausal form (at the end of a sentence) the above **nisbah** suffix **...ي** /...iyyun/ is pronounced as a long vowel: **...ي** /...ī/, which does not take nunation. In pausa the final **tāʾ marbūṭah** (ة... ) /...t/ is pronounced as /...h/, e.g.

لُبْنَانِيٌّ

lubnānī, Lebanese (m.)

لُبْنَانِيَّةٌ

lubnāniyyah, (f.)

قَوْمِيٌّ

qawmī, nationalist

قَوْمِيَّةٌ

qawmiyyah, nationalism

**25.8** The above relative adjective (**nisbah**) usually takes the sound plural, e.g.

#### **Masculine plural**

الْمُعَلِّمُونَ الْمِصْرِيُّونَ

ʔal-muʕallimūna l-miṣriyyūna  
the Egyptian teachers

#### **Feminine plural**

الْمُعَلِّمَاتُ الْمِصْرِيَّاتُ

ʔal-muʕallimātu l-miṣriyyātu  
the Egyptian teachers

Note: The adjective **عَرَبِيٌّ** ʕarabiyyun ‘Arab, Arabic’ does *not* form the sound plural, but uses the collective noun **عَرَبٌ** ʕarabun ‘the Arabs, Arab’ as the plural form, e.g.

#### **Masculine plural**

الْمُعَلِّمُونَ الْعَرَبُ

ʔal-muʕallimūna l-ʕarabu  
the Arab teachers

(not: الْمُعَلِّمُونَ الْعَرَبِيُّونَ)

ʔal-muʕallimūna l-ʕarabiyyūna)

## 25.9 Comparative and superlative أَفْعَلُ التَّفْضِيلِ

As mentioned in 25.2, the pattern أَفْعَلُ af‘alu (diptote) is characteristic of adjectives denoting colours and bodily defects. But the same pattern is also used to form the comparative and superlative degree of adjectives, and participles of the first form in all genders and numbers. This form of the adjective is also called the elative, e.g.

### Adjective

صَغِيرٌ ṣaġīrun, small

جَمِيلٌ ġamīlun, beautiful

وَاسِعٌ wāsi‘un, wide

حَسَنٌ ḥasanun, good

مَشْهُورٌ mašhūrun, famous

### Comparative/superlative

(according to the pattern أَفْعَلُ af‘alu)

أَصْغَرُ aṣġaru, smaller, smallest

أَجْمَلُ aġmalu, more beautiful, most beautiful

أَوْسَعُ awwsa‘u, wider, widest

أَحْسَنُ aḥsanu, better, best

أَشْهَرُ ašharu, more famous, most famous

## 25.10 Comparative sentences

The preposition مِنْ min ‘from’ is used like the English preposition ‘than’ as a link between the two parts (item compared and object of comparison) of the comparative sentence. The comparative sentence thus has the following structure: item compared + comparative (elative) form of the adjective + مِنْ min + object of comparison, e.g.

الْوَلَدُ أَصْغَرُ مِنْ أُخْتِهِ al-waladu aṣġaru min ‘uḥti-hi.

The boy is younger than his sister.

الْأُمُّ أَجْمَلُ مِنْ بِنْتِهَا al-‘ummu aġmalu min binti-hā.

The mother is more beautiful than her daughter.

الْبَنَاتُ أَحْسَنُ مِنَ الْوُلَدِ al-banātu aḥsanu mina l-‘awlādi.

(The) girls are better than (the) boys.

**25.11** The pattern أَفْعَلُ af‘alu cannot be used to form the comparative of the participles of the derived forms, nor of adjectives with more than three consonants. In these cases, the comparative is formed by



using أَكْثَرُ 'akṭaru 'more', أَشَدُّ 'ašaddu 'stronger, more' or أَقَلُّ 'aqallu 'less', followed by an accusative abstract noun related to the participle or adjective, e.g.

أَكْثَرُ إِخْلَاصًا 'akṭaru 'iḥlāṣan, more faithful (lit. more as regards faithfulness)

أَشَدُّ سَوَادًا 'ašaddu sawādan, blacker (lit. stronger as regards blackness)

أَقَلُّ جَمَالًا 'aqallu ḡamālan, less beautiful (lit. less as regards beauty)

**25.12** The two nouns/adjectives خَيْرٌ ḥayrun 'good(ness)' and شَرٌّ šarrun 'evil' are used as comparatives and superlatives with the meanings 'better' and 'worst', respectively, e.g.

أَلْصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

'aṣ-ṣalātu ḥayrun mina n-nawmi.

Prayer is **better** than sleep. (The Quran)

هُوَ مِنْ شَرِّ الْأَوْلَادِ

huwa min šarri l-'awlādi.

He is one of the **worst** boys.

### **25.13 Superlative sentences**

The superlative is formed by making the comparative pattern أَفْعَلُ 'af'alu definite, either with the definite article ...الْ or with the 'iḍāfah construction. This form is used for both genders and all numbers, e.g.

#### **'Iḍāfah construction**

هُوَ أَطْوَلُ وَلَدٍ

huwa 'aṭwalu waladin. He is the tallest boy.

هِيَ أَقْصَرُ بِنْتٍ

hiya 'aqsaru bintin. She is the shortest girl.

هُمْ أَطْوَلُ الْأَوْلَادِ

hum 'aṭwalu l-'awlādi. They are the tallest boys.

#### **Definite article**

هُوَ الْأَطْوَلُ

huwa l-'aṭwalu. He is the tallest.

هِيَ الْأَقْصَرُ

hiya l-'aqsaru. She is the shortest.

هُمْ الْأَطْوَلُ

humu l-'aṭwalu. They are the tallest.

هُنَّ أَطْوَلُ الْبَنَاتِ

hunna ṭaṭwalu l-banāti. They are  
the tallest girls.

هُنَّ الْأَطْوَلُ

hunna l-ṭaṭwalu. They are the tallest.

**25.14** Some adjectives having the superlative pattern أَأَفْعَلُ ṭal-ṭafʿalu can also have a feminine superlative form أَلْفُعْلَى ṭal-fuʿlā, e.g.

### Superlative masculine

الْأَكْبَرُ

ṭal-ṭakbaru, the biggest, the greatest

الْأَعْظَمُ

ṭal-aʿḍamu, the greatest

الْوَلَدُ الْأَصْغَرُ

ṭal-waladu l-aṣḡaru, the smallest boy

### Superlative feminine

الدُّوْلُ الْكُبْرَى

ṭad-duwalu l-kubrā, the great(est)  
countries

بَرِيْطَانِيَا الْعُظْمَى

bariṭānyā l-ʿuḍmā, Great Britain

الْبِنْتُ الصُّغْرَى

ṭal-bintu ṣ-ṣuḡrā, the smallest girl

**25.15** The dual and plural of the above superlatives take their number and gender according to the preceding noun, e.g.

### Singular

الْوَلَدُ الْأَصْغَرُ

ṭal-waladu l-aṣḡaru

the smallest boy

الْبِنْتُ الصُّغْرَى

ṭal-bintu ṣ-ṣuḡrā

the smallest girl

الدَّوْلَةُ الْعُظْمَى

ṭad-dawlatu l-ʿuḍmā

the greatest country

الْحَرْبُ الْكُبْرَى

ṭal-ḥarbu l-kubrā

the greatest war

### Dual

الْوَلَدَانِ الْأَصْغَرَانِ

ṭal-waladāni l-aṣḡarāni

the two smallest boys

الْبِنَتَانِ الصُّغْرَيَانِ

ṭal-bintāni ṣ-ṣuḡrayāni

the two smallest girls

الدَّوْلَتَانِ الْعُظْمَيَانِ

ṭad-dawlatāni l-ʿuḍmayāni

the two greatest countries

الْحَرْبَانِ الْكُبْرَيَانِ

ṭal-ḥarbāni l-kubrayāni

the two greatest wars

### Plural

الْوُلَدُ الْأَصْغَرُونَ

ṭal-awlādu l-

aṣḡarūna

the smallest boys

الْبَنَاتُ الصُّغْرَيَاتُ

ṭal-banātu ṣ-ṣuḡrayātu

the smallest girls

الدُّوْلُ الْعُظْمَى

ṭad-duwalu l-ʿuḍmā

the greatest countries

الْحُرُوبُ الْكُبْرَى

ṭal-ḥurūbu l-kubrā

the greatest wars

Remember: Both **الدُّوْلُ** and **الْحُرُوبُ** refer to non-human entities and therefore take the superlative adjective in the feminine singular (see chapter 14).

### 25.16 The diminutive

The diminutive **إِسْمُ النَّصْغِ** can be formed according to the pattern **فُعَيْلٌ** *fu'aylun*. It is restricted to certain nouns and adjectives and indicates diminishing or reducing. As in many other languages, the diminutive may, in addition, often be employed with a positive or negative feeling or tone. With a positive feeling it expresses flirtation, coquetry or endearment. With a negative feeling it conveys contempt or downgrading.

The diminutive form can be learned with practice or from the dictionary. Some diminutives are common as proper names, e.g.

#### Diminutive **فُعَيْلٌ** *fu'aylun*

<b>حَسَنٌ</b> <i>Hasanun</i> , good (a name)	<b>حُسَيْنٌ</b> <i>Husaynun</i> , little good one (a name)
<b>عَبْدٌ</b> <i>'Abdun</i> , slave (a name)	<b>عَبِيدٌ</b> <i>'Ubaydun</i> , little slave (a name)
<b>كَلْبٌ</b> <i>kalbun</i> , dog	<b>كَلِيبٌ</b> <i>kulaybun</i> , small dog
<b>بَحْرٌ</b> <i>baḥrun</i> , sea	<b>بُحَيْرَةٌ</b> <i>buḥayratun</i> , lake (fem. ending)

25.17 Some prepositions can sometimes be used in diminutive form, e.g.

<b>قَبْلَ الظُّهْرِ</b> <i>qabla d-ḍuhri</i> before noon	<b>قُبَيْلَ الظُّهْرِ</b> <i>qubayla d-ḍuhri</i> a little before noon
---	--

In words where the second consonant is followed by a long vowel, the vowel changes to **..ي..** /...ayyi.../ in the diminutive, e.g.

<b>كِتَابٌ</b> <i>kitābun</i> , book	<b>كُتَيْبٌ</b> <i>kutayyibun</i> , little book, booklet, pamphlet
<b>صَغِيرٌ</b> <i>ṣaḡīrun</i> , small	<b>صُغَيْرٌ</b> <i>ṣuḡayyirun</i> , very small

## Exercises

### Practise your reading:

Adjectival  
patterns,  
relative  
adjectives,  
comparative

١ ابْنَةُ ٢ عَمِّي وابْنَةُ ٣ خَالِي ٤ هُمَا ٥ أَكْثَرُ طَالِبَاتِ الْجَامِعَةِ ٦ جَمَالاً  
٧ وَأَقْلَهُنَّ ٨ أَجْتَهَاداً.

- (1) <sup>1,2</sup>My cousin (the daughter of <sup>2</sup>my paternal uncle) and my other  
cousin (the daughter of <sup>3</sup>my maternal uncle) <sup>4</sup>are <sup>5</sup>the most <sup>6</sup>beautiful  
(prettiest) female students in the university <sup>7</sup>and the least <sup>8</sup>diligent.

١ تَزَوَّجَتِ الْبِنْتُ ٢ الْكُبْرَى مِنْ بَنَاتِ ٣ جَارِنَا ٤ لَكِنْ ٥ مَعَ ٦ الْأَسْفِ ٧ وَلَدَ  
٨ لَهَا طِفْلاً ٩ أَعْمَى.

- (2) <sup>2</sup>The oldest daughter of <sup>3</sup>our neighbour <sup>1</sup>got married, <sup>4</sup>but  
<sup>5,6</sup>unfortunately <sup>7</sup>she gave birth to (<sup>7</sup>born <sup>8</sup>to her) <sup>9</sup>a blind baby.

طُلَّابُ (s. طَالِب) ١ اللُّغَةِ الْعَرَبِيَّةِ ٢ مِنْ ٣ أَحْسَنِ الطُّلَّابِ فِي الْجَامِعَةِ.  
٤ وَأَكْثَرِهِمْ ٥ خَيْرَةً.

- (3) The students of Arabic (the language) are <sup>2</sup>among the <sup>3</sup>best <sup>4</sup>and most  
<sup>5</sup>experienced students in the university.

١ الْعَجُوزُ ٢ الْأَشَدُّ / ٣ الْأَكْثَرُ ٤ طَرِشاً ٥ هُوَ أَجْنَبِيٌّ.

- (4) <sup>3,2</sup>The deafest (lit. <sup>2</sup>the most <sup>3</sup>deaf) <sup>1</sup>old man <sup>4</sup>is <sup>5</sup>a foreigner.

الْقُرْآنُ ١ الْكَرِيمُ ٢ أَحْسَنُ كِتَابٍ وَكَثِيرٌ مِنَ الْمُسْلِمِينَ  
٣ يَعْرِفُونَهُ ٤ غَيْباً.

- (5) <sup>1</sup>The Holy Quran is <sup>2</sup>the best book, and many Muslims <sup>3</sup>know it <sup>4</sup>by  
heart.

١ سَتَنْشُرُ ٢ دُورُ (s. دَارُ) ٣ النِّشْرِ ٤ أَعْمَالِ (s. عَمَلٍ) ٥ الشَّاعِرِ الْلُبْنَانِيِّ  
٦ الْمَشْهُورِ ٧ وَسَتُتْرَجَمُ ٨ أَغْلَبَ كُتُبِهِ إِلَى ٩ لُغَاتِ ١٠ أَجْنَبِيَّةٍ ١١ عَدِيدَةٍ.

- (6) <sup>3</sup>The publishing <sup>2</sup>houses <sup>1</sup>will publish <sup>4</sup>the works of <sup>6</sup>the famous  
Lebanese <sup>5</sup>poet <sup>7</sup>and will translate <sup>8</sup>most of his books into <sup>11</sup>many  
<sup>10</sup>foreign <sup>9</sup>languages.

١ نَشَرَتْ ٢ جَرِيدَةً ٣ مَسَائِيَّةً ٤ مَقَالًا مَعَ ٥ صُورٍ (s. صُورَةٌ) ٦ لِلْغَارَةِ ٧ الْجَوِيَّةِ  
٨ أَمْسٍ ٩ الَّتِي ١٠ قَتَلَتْ ١١ وَجَرَحَتْ ١٢ عَدَدًا كَبِيرًا مِنْ ١٣ الْمَدَنِيِّينَ،  
١٤ وَتُعْتَبَرُ ١٥ أَعْنَفُ ١٦ غَارَةٍ ١٧ خِلَالَ ١٨ عَامٍ.

- (7) <sup>3</sup>An evening <sup>2</sup>newspaper <sup>1</sup>published <sup>4</sup>an article with <sup>5</sup>pictures of <sup>7</sup>the  
air <sup>6</sup>raid <sup>8</sup>yesterday, <sup>9</sup>which <sup>10</sup>killed and <sup>11</sup>injured (wounded) a large  
<sup>12</sup>number of <sup>13</sup>civilians, and <sup>14</sup>is regarded as <sup>15</sup>the worst (<sup>15</sup>most violent)  
<sup>16</sup>raid <sup>17</sup>for <sup>18</sup>a year.

١ نَقَلَ ٢ الْهَلَالُ ٣ الْأَحْمَرُ ٤ وَالصَّلِيبُ الْأَحْمَرُ ٥ الْمَجَارِيحَ / الْجَرْحَى  
(s. مَجْرُوحٌ) ٦ وَالْمَنْكُوبِينَ إِلَى ٧ الْمُسْتَشْفَى الْقَرِيبِ.

- (8) The <sup>3</sup>Red <sup>2</sup>Crescent and the Red <sup>4</sup>Cross <sup>1</sup>transported <sup>5</sup>the injured  
(wounded) <sup>6</sup>and the victims to the <sup>7</sup>nearby hospital.

١ سَمَكٌ (s. سَمَكَةٌ) ٢ الْبَحِيرَاتِ فِي ٣ شِمَالِي أُرُوبَا ٤ أَطِيبٌ مِنْ سَمَكِ ٥ الْبَحْرِ.

- (9) <sup>1</sup>The fish from (lit. of) the <sup>2</sup>lakes in <sup>3</sup>northern Europe is <sup>4</sup>tastier (better)  
than <sup>5</sup>sea fish.

١ ذَهَبَ ٢ وَفْدٌ ٣ صَحَافِيٌّ ٤ أَجْنَبِيٌّ إِلَى رَئِيسِ ٥ دَوْلَةِ إِفْرِيقِيَّةٍ ٦ وَسَأَلَهُ عَنْ  
٧ الْأَزْمَةِ ٨ الْاِقْتِصَادِيَّةِ ٩ وَالسِّيَاسِيَّةِ فِي إِفْرِيقِيَا ١٠ السُّودَانِ.

- (10) <sup>4</sup>A foreign <sup>3</sup>press <sup>2</sup>delegation <sup>1</sup>went to the president of an African <sup>5</sup>state  
<sup>6</sup>and asked him about <sup>8</sup>the economic <sup>9</sup>and political <sup>7</sup>crisis in <sup>10</sup>Black  
Africa.

١ ذَكَرَتْ ٢ الْإِذَاعَةُ الْيَوْمَ أَنَّ ٣ اجْتِمَاعَ ٤ رُؤَسَاءِ (s. رَئِيسٍ) ٥ الدُّوَلِ (s. دَوْلَةٍ)  
٦ الْكُبْرَى ٧ الْمَعْقُودَ فِي بَارِيسَ كَانَ مِنْ ٨ أَطْوَلِ ٩ الْاجْتِمَاعَاتِ ١٠ وَأَكْثَرَهَا  
١١ تَعْقِيدًا.

- (11) <sup>2</sup>The radio (broadcast) <sup>1</sup>mentioned today that <sup>3</sup>the meeting of <sup>4</sup>the  
presidents of <sup>6</sup>the great <sup>5</sup>countries which was <sup>7</sup>held in Paris was one of  
the <sup>8</sup>longest <sup>10</sup>and most <sup>11</sup>complicated <sup>9</sup>meetings.

١ أَوْرَاقُ (s. وَرَقَةٌ) ٢ الشَّجَرِ (s. شَجَرَةٌ) ٣ صَفْرَاءُ فِي ٤ الْخَرِيفِ  
٥ وَخَضْرَاءُ فِي ٦ الرَّبِيعِ.

- (12) <sup>1</sup>The leaves of the <sup>2</sup>trees are <sup>3</sup>yellow in <sup>4</sup>autumn <sup>5</sup>and green in <sup>6</sup>spring.

١الْجُنْدِيُّ ٢الْمَجْرُوحُ فِي ٣حَادِثٍ ٤أَمْسٍ هُوَ ٥تَعَبَانُ الْيَوْمِ ٦وَنَائِمٌ فِي ٧سَرِيرِهِ.

- (13) <sup>1</sup>The soldier <sup>2</sup>injured (wounded) in <sup>4</sup>yesterday's <sup>3</sup>incident is <sup>5</sup>tired today <sup>6</sup>and asleep in (his) <sup>7</sup>bed.

١مَنْ ٢هُوَ ٣أَكْبَرُ ٤مِنْكَ ٥بِیَوْمٍ هُوَ ٦أَخْبَرْمَكَ ٧بِسَنَةِ.

- (14) He <sup>1</sup>who <sup>2</sup>is <sup>5</sup>a day <sup>3</sup>older <sup>4</sup>than you is <sup>7</sup>a year <sup>6</sup>more experienced than you. (Proverb)

١نَشَرَتْ ثَلَاثَةُ ٢ضَبَاطٍ (ضَابِطٍ) ٣مَتَقَاعِدُونَ مِنْ ٤الْجَيْشِ الْأَلْمَانِيِّ ٥مُذَكِّرَاتِهِمْ ٦عَنِ ٧الْحَرْبِ ٨الْعَالَمِيَّةِ ٩الْأُولَى.

- (15) Three <sup>3</sup>retired <sup>2</sup>officers from the German <sup>4</sup>army <sup>1</sup>published <sup>5</sup>their memoirs <sup>6</sup>of <sup>9</sup>the First <sup>8</sup>World <sup>7</sup>War.

### Translate into Arabic:

- (1) My paternal cousin married (prep.: مِنْ) a foreign journalist.
- (2) Sea fish is tastier than fish from (of) the lakes.
- (3) The leaves of the trees are green in spring and yellow in autumn.
- (4) Many students know the works of the famous Lebanese poet by heart.
- (5) The president of an African state published his memoirs yesterday and the publishing house will translate them into many foreign languages.
- (6) The newspaper published an article about (عَنْ) yesterday's incident.
- (7) The German officer is one of the most experienced officers in warfare.
- (8) The army officer injured in the air raid yesterday is tired today and asleep in (his) bed.
- (9) The publishing house will translate and publish the book about the First World War.
- (10) The radio mentioned today that the Red Crescent and the Red Cross transported the injured (victims) to the nearby hospital.
- (11) My eldest maternal cousin got married but, unfortunately, she gave birth to a blind baby.

Adjectival  
patterns,  
relative  
adjectives,  
comparative

- (12) The radio mentioned the air raid yesterday which killed (in it) one soldier and injured (wounded) a large number of civilians.
- (13) A journalist published an article in an evening newspaper about the economic and political crisis in north Africa.

## Chapter 26

# ʾInna اِنَّ and its sisters, kāna كَانَ and its sisters

**26.1** اِنَّ ʾinna is an assertive particle, which can be translated as ‘indeed, certainly’, or by the biblical word ‘verily, (and) lo’. Mostly it is not, however, translated at all, as it is basically used as a matter of style or a simple syntactic device. It is placed at the beginning of a nominal sentence before the (logical) subject, which takes the accusative case or is expressed by a suffixed pronoun.

There are a number of other particles (and conjunctions) that are construed in the same way as اِنَّ ʾinna. The Arab grammarians refer to them as اِنَّ وَأَخَوَاتُهَا ʾinna and its sisters’. After all these particles the (logical) subject is in the accusative case. The nominal predicate remains in the nominative case.

The following are the particles اِنَّ ʾinna and its sisters:

اِنَّ ʾinna, indeed, that	اَنَّ ʾanna, that	كَانَ kaʾanna, as if
لَكِنْ lākinna, but	لَيْتَ layta, would, if only, wish	لَعَلَّ laʿalla, perhaps

Note: لَكِنْ lākinna is very often prefixed with وَ wa. لَيْتَ layta is very often prefixed with يَا yā.

Examples:

اِنَّ الْمُدِيرَ مَشْغُولٌ  
ʾinna l-mudīra mašğūlun.

The director is (indeed) busy.

اِنَّهُ مَشْغُولٌ  
ʾinna-hu mašğūlun.

He is (indeed) busy.



إِنَّ inna  
and its  
sisters,  
كَانَ kāna  
and its  
sisters

**26.2** After إِنَّ inna, the nominal predicate can be emphasized by prefixing ... لَ /la.../. (This is optional.) This particle has no influence on the case of the predicate, e.g.

إِنَّ اللَّهَ لَعَظِيمٌ

inna llāha la-‘aḍīmun.

God is **indeed** great. (The Quran)

إِنَّ الْبَاخِرَةَ لَكَبِيرَةٌ

inna l-bāḥirata la-kabīratun.

The ship is **indeed** big.

**26.3** إِنَّ inna and its sisters can also occur before the (logical) subject in a verbal sentence, but then the subject must be in the accusative case, e.g.

إِنَّ السَّفَرَ أَتْعَبُهُ

inna s-safara ‘at‘aba-hu.

The travel made him tired.

لَعَلَّ الصِّيَاحَ أَزْعَجَهَا

la‘alla ṣ-ṣiyāḥa ‘az‘aḡa-hā.

Perhaps the shouting bothered her.

**26.4** إِنَّ inna, takes the form أَنَّ ‘anna ‘that’ (complementizer), when it introduces indirect speech or a complement clause after the main clause, e.g.

سَمِعَ أَنَّ الرَّئِيسَ مَرِيضٌ

sami‘a ‘anna r- ra’īsa marīḍun.

He heard **that** the president is ill.

سَمِعَ أَنَّهُ مَرِيضٌ

sami‘a ‘anna-hu marīḍun.

He heard **that** he is ill.

Note: إِنَّ inna, nevertheless, remains unchanged after the verb قَالَ qāla ‘to say’, e.g.

قَالَ إِنَّ الْمُوظَّفَ مَرِيضٌ

qāla inna l-muwaddafa marīḍun.

He said **that** the employee is ill.

قَالَ إِنَّهُ مَرِيضٌ

qāla inna-hu marīḍun.

He said **that** he is ill.

**26.5** أَنَّ ‘anna can be combined with prepositions and then gets various other meanings:

لِأَنَّ li-‘anna, because

مَعَ أَنَّ ma‘a ‘anna, although, in spite of the fact that

سَأَذْهَبُ إِلَى الشَّاطِئِ لِأَنَّ الطَّقْسَ حَارٌّ

sa-‘adhabu ‘ilā š-šāṭi‘i li-‘anna ṭ-ṭaqsā ḡarrun.

I will go to the beach, **because** the weather is hot.

سَبَحَ مَعَ أَنَّ الْمَاءَ وَسِخٌ

sabaḥa ma'a 'anna l-mā'a wasiḥun.

He swam, *although* the water was dirty.

**26.6** When إِنَّ 'inna or أَنَّ 'anna takes a suffixed pronoun in the first person singular or plural, there are two alternative forms:

**Singular**

إِنِّي 'inn-ī OR إِنِّنِي 'inna-nī

**Plural**

إِنَّا 'inn-ā OR إِنَّنَا 'inna-nā

**26.7** When إِنَّ 'inna or أَنَّ 'anna is not immediately followed by the subject in a verbal sentence, it takes the suffixed pronoun of the third person masculine singular: ...هُ /...hu/, i.e. إِنَّهُ 'inna-hu, أَنَّهُ 'anna-hu, for all genders and numbers, e.g.

سَمِعْتُ أَنَّهُ تُسَافِرُ الْبِنْتُ غَدًا OR سَمِعْتُ أَنَّ الْبِنْتَ تُسَافِرُ غَدًا

sami'tu 'anna l-binta tusāfiru ḡadan. sami'tu 'anna-hu tusāfiru l-bintu ḡadan.

I heard *that* the girl will travel tomorrow.

**26.8** *Kāna* كَانَ *and its sisters*

There are dozens of verbs which behave like the verb كَانَ kāna 'to be' (lit. 'he was'), referred to as كَانَ وَأَخَوَاتُهَا 'kāna and its sisters'. All these verbs take the predicative complement in the accusative case. Hence they are construed in the opposite way to إِنَّ 'inna and its sisters'.

**26.9** The following are the most common verbs known as sisters of كَانَ kāna:

أَصْبَحَ 'aṣbaḥa, to become (to be/become in the morning) (form IV)

أَضْحَى 'aḍḥā, to become

ظَلَّ ḍalla, to continue, to keep on, to remain

بَاتَ bāta, to become, to spend the night

إِنَّ Inna  
and its  
sisters,  
كَانَ kāna  
and its  
sisters

أَمْسَى ʾamsā, to become (to be/become in the evening)

مَا زَالَ mā-zāla, to keep on, not to cease, (to be/do) still

مَا بَرِحَ mā-bariḥa, to continue, (to be/do) still

مَا دَامَ mā-dāma, to continue, as long as (... lasts)

صَارَ ṣāra, to become

لَيْسَ laysa, is not (see chapters 32 and 37)

Examples:

كَانَ الْكِتَابُ جَدِيدًا  
kāna l-kitābu ḡadīdan.

The book was new.

أَصْبَحَ الطَّالِبُ مُهَنْدِسًا  
ʾaṣbaḥa ṭ-ṭālibu muhandisan.

The student became an engineer.

لَيْسَ الرَّجُلُ قَصِيرًا  
laysa r-raḡulu qaṣīran.

The man is not short.

ظَلُّوا جَالِسِينَ  
ḡallū ḡālisīna.

They remained sitting.

**26.10** The above-mentioned verb زَالَ zāla (imperfect: يَزَالُ yazālu) means literally ‘to cease, to disappear, to go away’. It is frequently used as an auxiliary when preceded by the negative particle مَا /mā/ in the perfect tense, or لَا /lā/ in the imperfect tense. It is then translated as ‘is still (doing)’ or ‘continues to (do)’, with the main action expressed by a participle. Both tenses have the same meaning (see also chapter 36), e.g.

مَا mā + **perfect**

مَا زَالَ جَالِسًا  
mā zāla ḡālisān.

He is **still** sitting. (He has not ceased to sit.)

لَا lā + **imperfect**

لَا يَزَالُ جَالِسًا  
lā yazālu ḡālisān.

## Exercises

### Practise your reading:

١ بَدَّلْتُ ٢ قَمِيصِي لِأَنَّهُ ٣ وَسَخٌ.

(I) ١ I changed ٢ my shirt because it was ٣ dirty.

الدَّرْسُ<sup>١</sup> صَعْبٌ جِدًّا لَكِنَّ<sup>٢</sup> تَمَرِينَهُ<sup>٣</sup> سَهْلٌ.

- (2) The lesson is very <sup>1</sup>difficult but <sup>2</sup>its exercise (drill) is <sup>3</sup>easy.

إِنَّ<sup>١</sup> الْحُكُومَةَ<sup>٢</sup> لَيْسَتْ<sup>٣</sup> قَادِرَةً عَلَى<sup>٤</sup> تَنْفِيزِ<sup>٥</sup> الْمَشْرُوعِ<sup>٦</sup> السِّيَاحِيِّ لِأَنَّهُ<sup>٧</sup> يُكَلِّفُ كَثِيرًا.

- (3) <sup>1</sup>The government is <sup>2</sup>not <sup>3</sup>able <sup>4</sup>to implement <sup>٥</sup>the tourism project because <sup>٧</sup>it costs (too) much.

كَانَ<sup>١</sup> الْوَزِيرُ<sup>٢</sup> مُسَافِرًا إِلَى دِمَشْقَ وَلَكِنَّهُ<sup>٣</sup> أَجَلَ سَفَرَهُ لِأَنَّ<sup>٤</sup> الْجَوَّ<sup>٥</sup> صَارَ<sup>٦</sup> سَيِّئًا.

- (4) The minister was going <sup>١</sup>to travel to Damascus but <sup>٢</sup>he postponed his trip because <sup>٣</sup>the weather <sup>٤</sup>became <sup>٥</sup>bad.

عِنْدَمَا<sup>١</sup> رَجَعْنَا مِنَ السُّوقِ كَانَ<sup>٢</sup> الْأَطْفَالُ<sup>٣</sup> (s. طِفْلٌ) مَا زَالُوا<sup>٤</sup> نَائِمِينَ.

- (5) When <sup>١</sup>we returned from the market the children were <sup>٢</sup>still <sup>٣</sup>asleep.

سَمِعْتُ<sup>١</sup> أَنَّ الْمُدِيرَةَ<sup>٢</sup> مَرِضَتْ<sup>٣</sup> بِمَرَضٍ<sup>٤</sup> خَطِيرٍ وَأَنَّهَا<sup>٥</sup> تَرَكَتْ<sup>٦</sup> عَمَلَهَا.

- (6) <sup>١</sup>I heard that the director became <sup>٤</sup>seriously <sup>٢</sup>ill (lit. <sup>٢</sup>became ill with <sup>٤</sup>serious <sup>٣</sup>illness) and <sup>٥</sup>left <sup>٦</sup>her job.

إِنَّ<sup>١</sup> الْمَسَافَةَ إِلَى<sup>٢</sup> الْحُدُودِ<sup>٣</sup> (s. حَدٌّ) قَصِيرَةٌ لَكِنَّ<sup>٤</sup> الطَّرِيقَ<sup>٥</sup> ضَيِّقٌ<sup>٦</sup> وَلَيْسَ فِي<sup>٧</sup> السَّيَّارَةِ<sup>٨</sup> إِنْارَةٌ.

- (7) <sup>١</sup>The distance to <sup>٢</sup>the border(s) is <sup>٣</sup>short, but <sup>٤</sup>the road is <sup>٥</sup>narrow and <sup>٧</sup>the car <sup>٦</sup>doesn't have <sup>٨</sup>lights.

قَرَأْتُ فِي<sup>١</sup> جَرِيدَةِ الْيَوْمِ أَنَّهُ سَوْفَ<sup>٢</sup> تَجْتَمِعُ<sup>٣</sup> الدَّوْلَتَانِ<sup>٤</sup> الْمُتَنَازِعَتَانِ<sup>٥</sup> لِحَلِّ<sup>٦</sup> مَسْأَلَتَيْهِمَا<sup>٧</sup> (s. مُشْكِلٌ / مُشْكَلَةٌ) دُونَ<sup>٨</sup> تَدَخُّلٍ<sup>٩</sup> خَارِجِيٍّ<sup>١٠</sup>.

- (8) <sup>١</sup>I read in today's <sup>٢</sup>newspaper that the two <sup>٥</sup>disputing <sup>٤</sup>countries will <sup>٣</sup>meet <sup>٦</sup>to settle (solve) <sup>٧</sup>their problems <sup>٨</sup>without <sup>١٠</sup>outside <sup>٩</sup>intervention.

قَالَ<sup>١</sup> الْعَامِلُ إِنَّ<sup>٢</sup> مَكَانَ الْعَمَلِ لَيْسَ<sup>٣</sup> بَعِيدًا عَنْ بَيْتِهِ<sup>٤</sup> وَلِهَذَا<sup>٥</sup> يَذْهَبُ<sup>٦</sup> كُلَّ يَوْمٍ<sup>٧</sup> مَشْيًا عَلَى<sup>٨</sup> الْأَقْدَامِ<sup>٩</sup> (s. قَدَمٌ).

- (9) <sup>١</sup>The worker said that the work<sup>٢</sup>place is not <sup>٣</sup>far from his house <sup>٤</sup>and therefore <sup>٥</sup>he goes <sup>٧</sup>on foot everyday.

كَانَ<sup>1</sup> وَرَقٌ<sup>2</sup> (s. وَرَقَةٌ) الشَّجَرِ<sup>3</sup> أَخْضَرَ<sup>4</sup> فِي الرَّبِيعِ<sup>5</sup> فَصَارَ<sup>6</sup> أَصْفَرَ<sup>7</sup> فِي الْخَرِيفِ.

- (10) <sup>1</sup>The leaves of <sup>2</sup>the trees were <sup>3</sup>green in <sup>4</sup>spring <sup>5</sup>and they became <sup>6</sup>yellow in <sup>7</sup>autumn.

كَانَ<sup>1</sup> الطَّقْسُ<sup>2</sup> مُشْمِسًا<sup>3</sup> وَحَارًّا<sup>4</sup> فِي الصَّبَاحِ<sup>5</sup> فَأَصْبَحَ<sup>6</sup> مُمَطَّرًا<sup>7</sup> وَبَارِدًا<sup>8</sup> بَعْدَ الظُّهْرِ.

- (11) <sup>1</sup>The weather had been (was) <sup>2</sup>sunny <sup>3</sup>and hot in <sup>4</sup>the morning <sup>5</sup>and it became <sup>6</sup>rainy <sup>7</sup>and cold in the <sup>8,9</sup>afternoon.

إِنَّ<sup>1</sup> الْمَقَالَ<sup>2</sup> عَنِ الْحَرْبِ<sup>3</sup> الْعَالَمِيَّةِ<sup>4</sup> الْأُولَى<sup>5</sup> لَيْسَ طَوِيلًا.

- (12) <sup>1</sup>The article about the <sup>4</sup>First <sup>3</sup>World <sup>2</sup>War is not <sup>5</sup>long.

كَانَ<sup>1</sup> التَّعْلِيمُ<sup>2</sup> الْأَبْتَدَائِيُّ<sup>3</sup> غَيْرَ<sup>4</sup> شَامِلٍ<sup>5</sup> فِي الْعَالَمِ الْعَرَبِيِّ<sup>6</sup> وَالْآنَ<sup>7</sup> أَصْبَحَ<sup>8</sup> إجْبَارِيًّا.

- (13) <sup>2</sup>Elementary <sup>1</sup>education in the Arab <sup>5</sup>world was <sup>3</sup>not <sup>4</sup>comprehensive, <sup>6</sup>and now <sup>7</sup>it has become <sup>8</sup>compulsory.

إِلْحَدًا<sup>1</sup> الْآنَ<sup>2</sup> مَا زَالَ<sup>3</sup> مَرْكَزُ<sup>4</sup> الْبَرِيدِ<sup>5</sup> فِي نَفْسِ<sup>6</sup> الشَّارِعِ<sup>7</sup> وَلَكِنَّهُ سَوْفَ<sup>8</sup> يُنْقَلُ<sup>9</sup> إِلَى شَارِعٍ<sup>10</sup> آخَرَ.

- (14) So far (<sup>1</sup>until <sup>2</sup>now) <sup>4</sup>the <sup>5</sup>Post <sup>4</sup>Office has been (<sup>3</sup>remains) on <sup>6</sup>the same <sup>7</sup>street, but it will be <sup>8</sup>moved to <sup>10</sup>another <sup>9</sup>street.

قَالَتْ<sup>1</sup> سَيِّدَةٌ<sup>2</sup> إِنَّ حَقُوقَ<sup>3</sup> (s. حَقٌّ) الْمَرْأَةِ<sup>4</sup> مَا زَالَتْ<sup>5</sup> غَيْرَ<sup>6</sup> مُسَاوِيَةٍ<sup>7</sup> لِحَقُوقِ<sup>8</sup> الرَّجُلِ.

- (15) <sup>2</sup>A lady <sup>1</sup>said that <sup>3</sup>the rights <sup>4</sup>of women are <sup>5</sup>still <sup>6,7</sup>unequal <sup>8</sup>to men's rights.

لَيْتَكَ<sup>1</sup> / يَا لَيْتَكَ<sup>2</sup> تُحِبُّنِي<sup>3</sup> كَمَا<sup>4</sup> أَحْبَبْتُكَ.

- (16) <sup>1</sup>I wish <sup>2</sup>you (m.) loved me <sup>3</sup>as <sup>4</sup>I love you (m.).

يَا لَيْتَ عِنْدِي<sup>1</sup> مَا لَا أَكْثَرَ<sup>2</sup> لَكَ<sup>3</sup> كُلُّ شَيْءٍ<sup>4</sup> أَسْهَلُ<sup>5</sup>.

- (17) <sup>1</sup>I wish I had more <sup>2</sup>money, <sup>3</sup>then <sup>4,5</sup>everything <sup>3</sup>would be <sup>6</sup>easier.

قَالَ إِنَّهُ سَوْفَ<sup>1</sup> يَحْضُرُ<sup>2</sup> عَدَدٌ كَبِيرٌ<sup>3</sup> مِنَ<sup>4</sup> النَّاسِ<sup>5</sup> لِسَمَاعٍ<sup>6</sup> مُحَاضِرَةٍ<sup>7</sup>  
عَمِيدٍ<sup>8</sup> كَلِيَّةِ<sup>9</sup> الْحُقُوقِ<sup>10</sup>.

- (18) He said that a great<sup>2</sup> number<sup>3</sup> of people<sup>1</sup> would attend<sup>4</sup> to listen to<sup>5</sup> the lecture by<sup>6</sup> the Dean of<sup>7</sup> the Faculty of<sup>8</sup> Law.

الْعَلَّ<sup>1</sup> الْعَلَاَقَاتِ<sup>2</sup> تَتَحَسَّنُ<sup>3</sup> بَيْنَ<sup>4</sup> الشُّعُوبِ<sup>5</sup> (s. شَعْبٌ) عِنْدَمَا<sup>6</sup> يَتَعَلَّمُونَ<sup>7</sup>  
لُغَاتِ<sup>8</sup> بَعْضِهِمْ<sup>9</sup>.

- (19) <sup>2</sup>Relations between <sup>4</sup>people <sup>1</sup>might <sup>3</sup>improve when <sup>5</sup>they learn <sup>7</sup>each other's <sup>6</sup>languages.

كَانَ أَبِي<sup>1</sup> قَلِقًا<sup>2</sup> عَلَيَّ عِنْدَمَا<sup>3</sup> تَكَلَّمْتُ مَعِيَ الْيَوْمَ<sup>4</sup> هَاتِفِيًّا<sup>5</sup> مَعَ<sup>6</sup> أَنَّهُ كَانَ عِنْدِي<sup>7</sup>  
مَسَاءً<sup>8</sup> الْبَارِحَةَ<sup>9</sup> / أَمْسٍ<sup>10</sup>.

- (20) My father was <sup>1</sup>worried <sup>2</sup>about me when <sup>3</sup>he talked to me today <sup>4</sup>on the phone, <sup>5,6</sup>although he was with me <sup>8</sup>yesterday <sup>7</sup>evening.

أَخْبَرُونِي أَنَّ<sup>1</sup> أَخَاكَ<sup>2</sup> بَاعَ<sup>3</sup> دَرَاجَتَهُ<sup>4</sup> بِسِعَرٍ<sup>5</sup> رَخِيصٍ<sup>6</sup> مَعَ<sup>7</sup>  
أَنَّهَا كَانَتْ فِي<sup>8</sup> حَالَةٍ جَيِّدَةٍ<sup>9</sup>.

- (21) <sup>1</sup>They told me that <sup>2</sup>your brother <sup>3</sup>sold <sup>4</sup>his bicycle at <sup>6</sup>a cheap <sup>5</sup>price <sup>7,8</sup>although it was in good <sup>9</sup>condition.

### Translate into Arabic:

- (1) Yesterday evening my brother talked to me on the phone and he was worried about his child because he had become seriously ill.
- (2) They told me that the minister postponed the tourism project, because it costs too much.
- (3) My father said that the market is not far away and therefore he goes there everyday on foot.
- (4) The article by the Dean of the Faculty of Law about the relations between people in the Arab world was good.
- (5) The minister said that elementary education is not comprehensive, and not compulsory.
- (6) After the weather was cold and rainy yesterday it became sunny and hot today.

إنَّ Inna  
and its  
sisters,  
كَانَ kāna  
and its  
sisters

- (7) I heard that the worker sold his car at a cheap price, although it was in good condition.
- (8) When the children returned from the border(s), it (the weather) was rainy and cold.
- (9) When I returned from the market, I changed my shirt, because it was dirty.
- (10) The post office will move to another street not far from my workplace.
- (11) A lady said that women's rights are not equal to men's rights.
- (12) The leaves of the trees were green in spring, but they became yellow in autumn.

## Chapter 27

# Relative pronouns and relative clauses

### 27.1 Relative pronoun

The basic form (masc. sing.) of the relative pronoun **الْأَسْمُ الْمَوْصُولُ** is **الَّذِي** <sup>ʾalladī</sup> ‘(the one) who, which, that’. It is declined as follows:

	masculine		
	singular	dual	plural
Nom.	الَّذِي <sup>ʾalladī</sup>	الَّذَانِ <sup>ʾalladāni</sup>	الَّذِينَ <sup>ʾalladīna</sup>
Acc. and gen.	الَّذِي <sup>ʾalladī</sup>	الَّذَيْنِ <sup>ʾalladayni</sup>	الَّذِينَ <sup>ʾalladīna</sup>
	feminine		
	singular	dual	plural
Nom.	الَّتِي <sup>ʾallatī</sup>	الَّتَانِ <sup>ʾallatāni</sup>	الَّلَوَاتِي or الَّلَاتِي <sup>ʾallawātī</sup> <sup>ʾallātī (less used)</sup>
Acc. and gen.	الَّتِي <sup>ʾallatī</sup>	الَّتَيْنِ <sup>ʾallatayni</sup>	الَّلَوَاتِي or الَّلَاتِي <sup>ʾallawātī</sup> <sup>ʾallātī (less used)</sup>

Note a: For historical reasons, the masculine and feminine singular and masculine plural forms are written with one **lām** ...ل and the other forms with two. There is no difference in pronunciation.

Note b: The plural forms are used only for human beings.



### 27.2 Definite relative clause

The role of the relative pronoun is to link the relative clause with a definite antecedent **السَّابِقُ** *as-sābiqu*, which precedes it. The relative pronoun agrees with the antecedent in gender and number, e.g.

Relative clause	Relative pronoun	Antecedent
(أَصْلَهُ) سَبَحَ	(الْمَوْصُولُ) الَّذِي	(السَّابِقُ) الْوَلَدُ
<i>ʿal-waladu lladī sabaha</i> , the boy <b>who</b> swam		
مِنْ لُبْنَانَ	الَّتِي	الْكَاتِبَةُ
<i>ʿal-kātibatu llatī min lubnāna</i> , the writer (f.) <b>who</b> is from Lebanon		

**27.3** The relative pronoun is used only when the antecedent **السَّابِقُ** is definite. If the antecedent is indefinite, the relative clause is introduced after the antecedent without a relative pronoun, e.g.

Definite antecedent	Indefinite antecedent
شَاهَدْتُ الرَّجُلَ الَّذِي يَتَكَلَّمُ الْعَرَبِيَّةَ <i>šāhadtū r-raġula lladī</i> <i>yatakallamu l-ʿarabiyyata</i> . I saw the man <b>who</b> speaks Arabic.	شَاهَدْتُ رَجُلًا يَتَكَلَّمُ الْعَرَبِيَّةَ <i>šāhadtū raġulan yatakallamu</i> <i>l-ʿarabiyyata</i> . I saw a man (who) speaks Arabic.
سَاعَدْتُ الرَّجُلَ الَّذِي كُسِرَتْ رِجْلُهُ <i>sāʿadtū r-raġula lladī kusirat riġlu-hu</i> . I helped the man <b>whose</b> leg was broken. (lit. I helped the man, <b>who his</b> leg was broken.)	سَاعَدْتُ رَجُلًا كُسِرَتْ رِجْلُهُ <i>sāʿadtū raġulan kusirat riġlu-hu</i> . I helped a man (whose) leg was broken. (lit. I helped a man, <b>his</b> leg was broken.)

Observe that, in contrast to Arabic, when you leave out the relative pronoun in English, the antecedent becomes object in the relative clause, e.g. ‘This is **the man** you saw.’

**27.4** An active participle may replace both the relative pronoun and the following perfect or imperfect verb, e.g.

**With the perfect verb**

الَّتِي كَتَبَتْ الرِّسَالَةَ

ʔallatī katabatī r-risālata

the one **who** (f.) **wrote** the letter

الَّذِي طَلَّقَ

ʔalladī ṭallaqa

the one **who** (m.) **divorced**

**With the imperfect verb**

الرَّجُلُ الَّذِي يَسْكُنُ هُنَاكَ

ʔar-rağulu lladī yaskunu hunāka

the man **who** **lives** there

الَّذِي يَنْتَظِرُ الطَّيِّبَ

ʔalladī yaṇṭaḍiru ṭ-ṭabība

the one **who** **is waiting**  
for the physician

**With the active participle**

كَاتِبَةُ الرِّسَالَةِ

kātibatu r-risālati

the **writer** (f.) of the letter OR  
the one (who) wrote the letter

الْمُطَلَّقُ

ʔal-muṭalliqu

the **divorced one** (m.) OR  
the one (who) got divorced

**With the active participle**

الرَّجُلُ السَّاكِنُ هُنَاكَ

ʔar-rağulu s-sākinu hunāka

the man (who is) **living** there

الْمُنْتَظِرُ الطَّيِّبَ

ʔal-muntaḍiru ṭ-ṭabība

the one (who is) **waiting**  
for the physician

**27.5** Also a passive participle placed after a noun may have the meaning of a relative clause, e.g.

جُمْلَةٌ مَكْتُوبَةٌ ġumlatun maktūbatun

a **written** sentence OR a sentence **which** is written

الْجُمْلَةُ الْمَكْتُوبَةُ ʔal-ğumlatu l-maktūbatu

the **written** sentence OR the sentence **which** is written

الْمَقَالُ الْمَنْشُورُ ʔal-maqālu l-manšūru

the **published** article OR the article **which** is published

**27.6** ʔAl-ʿā'idُ الْعَائِدُ, 'the returner' (anaphoric suffix pronoun)

If the antecedent is referred to in the relative clause as an object, or as having a preposition, or as being a genitive attribute, it is resumed by a coreferential suffix pronoun attached to the verb, preposition, or noun,

respectively. This kind of anaphoric (back-referring) suffix pronoun is called **الْعَائِدُ** *al-‘ā'id* ‘the returner’. The returner has no equivalent in English, because in English it is possible to use a relative pronoun as object or add a preposition or attribute to it. The following are the most common uses of *al-‘ā'id*:

- (a) *Al-‘ā'id* attached to a verb

الْمَرْأَةُ الَّتِي سَاعَدْتُهَا

*al-mar'atu llatī sā'adtu-hā*

the woman **whom** I helped (**her**)

- (b) *Al-‘ā'id* attached to a preposition

هَذَا هُوَ الْكِتَابُ الَّذِي سَأَلْتُ عَنْهُ

*hādā huwa l-kitābu lladī sa'alta 'an-hu.*

This is the book **that** you asked for. (lit. . . . **that** you asked for it.)

- (c) *Al-‘ā'id* attached to a noun

هَذَا هُوَ الصَّحَافِيُّ الَّذِي قَرَأْتُ مَقَالَتهُ

*hādā huwa ṣ-ṣiḥāfiyyu lladī qara'tu maqālata-hu.*

This is the journalist **whose** article I read. (lit. . . . **who** I read **his** article.)

## 27.7 Interrogatives used as relative pronouns

- (a) The interrogative pronouns مَنْ *man*, ‘who?’ and مَا *mā* ‘what?’ are also used as relative pronouns in the following ways:

مَنْ (the one) who, whom (with reference to human beings)

مَا (the thing) that, which, what (with reference to non-human beings or things)

They differ, however, from the definite relative pronoun الَّذِي *al-ladī* in that they never take an antecedent السَّابِقُ *al-sābiq*. That is to say, the antecedent is included in their meaning. Moreover, they tend to be used with generalized or indefinite reference, e.g.

وَجَدْتُ مَنْ يَتَكَلَّمُ الْعَرَبِيَّةَ

wağadtu **man** yatakallamu l-‘arabiyyata. hādā mā ‘akaltu ‘amsi.

I found **one who** speaks Arabic.

هَذَا مَا أَكَلْتُ أَمْسٍ

This is **what** I ate yesterday.

- (b) When مَا mā ‘what?’ or مِمَّا mimmā ‘of what?, of which?’ (which is a combination of مَنْ + مَا) are used as relative pronouns, the addition of ‘al-‘ā‘id ‘the returner’ is optional, e.g.

**With ‘al-‘ā‘id**

هَذَا مَا سَمِعْنَاهُ

hādā mā sami‘nā-hu.

This is **what** we have heard.

لَا أَعْبُدُ مَا تَعْبُدُونَهُ

lā ‘a‘budu mā ta‘budūna-hu.

I do not worship **what** you worship. (The Quran)

هَذَا مِمَّا كَتَبْتَهُ

hādā mimmā katabtu-hu.

This is (part) **of what** I have written.

**Without ‘al-‘ā‘id**

OR هَذَا مَا سَمِعْنَا

hādā mā sami‘nā.

OR لَا أَعْبُدُ مَا تَعْبُدُونَ

lā ‘a‘budu mā ta‘budūna.

OR هَذَا مِمَّا كَتَبْتُ

hādā mimmā katabtu.

## Exercises

### Practise your reading:

١ سَكَنْتُ ٢ جَزِيرَةً ٣ لَهَا ٤ تَقَالِيدٌ (s. تَقْلِيدٌ) ٥ مُخْتَلِفَةٌ عَنِ تَقَالِيدِ ٦ بِلَادِي.

- (1) ١ I lived on an ٢ island (which) ٣ had ٥ different ٤ traditions from the traditions of ٦ my country.

١ الْأَسْمَاءُ (s. اِسْمٌ) ٢ ذَكَرْتُهَا هِيَ أَسْمَاءُ ٣ الطُّلَابِ ٤ الَّذِينَ ٥ نَجَحُوا فِي ٦ الْأَمْتِحَانِ.

- (2) ١ The names which ٢ I mentioned are the names of the students who ٣ passed ٤ the exam.

١ شَاهَدْتُ فِي يَوْمٍ ٢ وَاحِدٍ ٣ مَنْ ٤ أَكْرَهُ وَمَنْ ٥ أَحَبُّ.

- (3) ١ I saw in ٢ one day one ٣ whom ٤ I hate and one whom ٥ I like.

هَذَا <sup>١</sup> مَا <sup>٢</sup> ذَكَرَ / ذَكَرَهُ الْإِمَامُ فِي <sup>٣</sup> خُطْبَةٍ <sup>٤</sup> الْجُمُعَةِ.

- (4) This is <sup>١</sup>what the imām <sup>٢</sup>mentioned in the <sup>٤</sup>Friday <sup>٣</sup>speech.

تَأَخَّرَ <sup>٢</sup> فَرِيقُ <sup>٣</sup> كُرَةِ <sup>٤</sup> الْقَدَمِ <sup>٥</sup> نِصْفَ <sup>٦</sup> سَاعَةٍ <sup>٧</sup> مِمَّا (مِنْ + مَا) <sup>٨</sup> جَعَلَهُ <sup>٩</sup> يَخْسِرُ <sup>١٠</sup> الْمُبَارَاةَ.

- (5) The <sup>٤,٣</sup>football <sup>٢</sup>team was <sup>٥</sup>half <sup>٦</sup>an hour <sup>١</sup>late, <sup>٧</sup>which <sup>٨</sup>made it <sup>٩</sup>lose <sup>١٠</sup>the match (competition).

أَشَاهِدُ كُلَّ يَوْمٍ <sup>٢</sup> نَفْسَ <sup>٣</sup> السَّائِحِ الَّذِي <sup>٤</sup> يَرْكَبُ جَمَلًا.

- (6) Every day <sup>١</sup>I see <sup>٢</sup>the same <sup>٣</sup>tourist who <sup>٤</sup>rides a camel.

قَرَأْتُ <sup>١</sup> الْقِصَّةَ الَّتِي كَتَبَهَا الْكَاتِبُ الَّذِي <sup>٢</sup> حَصَلَ عَلَى <sup>٣</sup> جَائِزَةِ نُوبِلٍ.

- (7) I read <sup>١</sup>the story which the writer who <sup>٢</sup>won (<sup>٢</sup>got) the Nobel <sup>٣</sup>Prize wrote.

أَسْرَقَ <sup>٢</sup> اللَّصُّ <sup>٣</sup> قِصَّةً كَتَبَهَا كَاتِبٌ <sup>٤</sup> حَصَلَ عَلَى <sup>٥</sup> جَوَائِزٍ (s. جَائِزَةٌ) <sup>٦</sup> عَالَمِيَّةٍ.

- (8) <sup>١</sup>The thief has <sup>٢</sup>stolen <sup>٣</sup>a story (which was) written by a writer who <sup>٤</sup>has received <sup>٥</sup>international <sup>٦</sup>prizes (awards).

فِي <sup>١</sup> وَسْطِ <sup>٢</sup> الصَّحْرَاءِ <sup>٣</sup> شَاهَدْتُ <sup>٤</sup> جَبَلًا <sup>٥</sup> عَالِيًا <sup>٦</sup> سَقَطَ <sup>٧</sup> عَلَيْهِ <sup>٨</sup> التَّلَجُّ.

- (9) In <sup>١</sup>the middle of <sup>٢</sup>the desert <sup>٣</sup>I saw <sup>٥</sup>a high <sup>٤</sup>mountain on which <sup>٨</sup>snow <sup>٦</sup>had fallen (<sup>٧</sup>on it).

أَيْنَ <sup>٢</sup> الْحِذَاءِ الَّذِي <sup>٣</sup> وَضَعْتُهُ عَلَى هَذَا <sup>٤</sup> الرَّفِّ؟

- (10) <sup>١</sup>Where is <sup>٢</sup>the shoe which <sup>٣</sup>I put on this <sup>٤</sup>shelf?

أَسْتَقْبِلُنِي فِي <sup>٢</sup> الْفُنْدُقِ <sup>٣</sup> مَنْ <sup>٤</sup> يَتَكَلَّمُ <sup>٥</sup> اللَّغَتَيْنِ الْعَرَبِيَّةَ وَالْإِنْجِلِيزِيَّةَ.

- (11) <sup>٣</sup>Someone who <sup>٤</sup>speaks <sup>٥</sup>both (lit. <sup>٥</sup>the two languages) English and Arabic <sup>١</sup>received me at <sup>٢</sup>the hotel.

الْجُمْلَةُ <sup>٢</sup> الْمَكْتُوبَةُ فِي <sup>٣</sup> آخِرِ <sup>٤</sup> الصَّفْحَةِ هِيَ <sup>٥</sup> صَعْبَةٌ <sup>٦</sup> وَمُعَقَّدَةٌ.

- (12) The <sup>١</sup>sentence (which is) <sup>٢</sup>written at <sup>٣</sup>the end of <sup>٤</sup>the page is <sup>٥</sup>difficult <sup>٦</sup>and complicated.

أَنَا <sup>٢</sup> الَّذِي <sup>٣</sup> عَلَّمَكُمْ الْعَرَبِيَّةَ <sup>٤</sup> وَأَنْتُمْ <sup>٥</sup> الَّذِينَ <sup>٦</sup> تَعَلَّمْتُمُوهَا.

- (13) <sup>١</sup>I am the one <sup>٢</sup>who (sing.) <sup>٣</sup>taught you (pl.) Arabic <sup>٤</sup>and you are those <sup>٥</sup>who <sup>٦</sup>learned it.

هَذَانِ هُمَا <sup>١</sup>السَّابَّاحَانِ اللَّذَانِ <sup>٢</sup>حَصَلَ عَلَى <sup>٣</sup>الْمِدَالِيَتَيْنِ <sup>٤</sup>الذَّهَبِيَّةِ  
<sup>٥</sup>وَالْفِضِّيَّةِ.

- (14) These are <sup>1</sup>the two swimmers who <sup>2</sup>got <sup>4</sup>the gold <sup>5</sup>and silver <sup>3</sup>medals.

الْأَجْنَبِيُّ الَّذِي <sup>٢</sup>أَخَذَ <sup>٣</sup>دَوَاءً وَشَرِبَ كُحُولاً <sup>٤</sup>مَرِضٌ <sup>٥</sup>وُنُقِلَ إِلَى  
الْمُسْتَشْفَى.

- (15) <sup>1</sup>The foreigner who <sup>2</sup>took <sup>3</sup>medicine and drank alcohol <sup>4</sup>became ill and  
<sup>5</sup>was taken (transported) to hospital.

أَيْنَ السِّدَّاتُ اللَّوَاتِي <sup>٢</sup>بَعَثْنَ <sup>٣</sup>بِخَبَرٍ <sup>٤</sup>عَدَمَ <sup>٥</sup>مُشَارَكَتِهِنَّ فِي  
الْمُؤْتَمَرِ؟ <sup>٦</sup>

- (16) <sup>1</sup>Where are the ladies who <sup>2</sup>sent <sup>3</sup>a message concerning their <sup>4</sup>non-  
<sup>5</sup>participation in <sup>6</sup>the congress?

هَذِهِ هِيَ <sup>١</sup>الْحَشَرَاتُ <sup>٢</sup>السَّامَّةُ الَّتِي <sup>٣</sup>قَدْ <sup>٤</sup>تَسَبَّبَ <sup>٥</sup>لِسَعَتِهَا <sup>٦</sup>خَطراً عَلَى  
حَيَاةِ <sup>٨</sup>الْإِنْسَانِ. <sup>٧</sup>

- (17) These are <sup>2</sup>the poisonous <sup>1</sup>insects whose <sup>5</sup>sting (bite) <sup>3</sup>may <sup>4</sup>cause  
<sup>6</sup>danger to <sup>8</sup>human <sup>7</sup>life.

جَلَسْتُ مَعَ كَاتِبَيْنِ <sup>٢</sup>سَأَلْتُهُمَا عَنْ <sup>٣</sup>مُسْتَقْبَلِ اللُّغَةِ الْعَرَبِيَّةِ.

- (18) <sup>1</sup>I sat with two writers (whom) <sup>2</sup>I asked (them) about <sup>3</sup>the future of the  
Arabic language.

### Translate into Arabic:

- (1) Where is the story which I put on this shelf?
- (2) Everyday I see the writer who was awarded (received) the Nobel Prize.
- (3) I saw the same tourist who rides the camel every day.
- (4) I saw a tourist at the hotel who speaks the two languages Arabic and English.
- (5) The swimmer was half an hour late, which resulted in him losing the competition.
- (6) The foreigner who taught the students English became ill and was taken to hospital.

- (7) The sentence which was mentioned (it) by the imam at the end of the Friday speech was difficult and complicated.
- (8) This is the football team which got the gold and silver medals.
- (9) Every day I see the foreigner whom I like and the thief whom I hate.
- (10) The name which the writer mentioned is a foreign name.
- (11) I read a story written by a foreign writer who was awarded international prizes.
- (12) I read the names of the students who passed the exam.
- (13) The sentence which you wrote at the end of the page is difficult and complicated.
- (14) I saw a shoe (m.) on the mountain on which snow had fallen (on it).

# Moods

## Subjunctive, jussive (*apocopatus*) and imperative

**28.1** We have already dealt with the verb in the indicative mood of the imperfect tense **الْمُضَارِعُ الْمَرْفُوعُ**. Now we will deal with the two other moods of the imperfect, and with the imperative mood.

- (a) Imperfect subjunctive mood: **الْمُضَارِعُ الْمَنْصُوبُ**
- (b) Imperfect jussive mood: **الْمُضَارِعُ الْمَجْزُومُ**
- (c) Imperative mood: **الْأَمْرُ**

(See the conjugations in Appendix 2.)

### **28.2** *The subjunctive particles and their use*

The imperfect subjunctive mood is mostly used in subordinate clauses after the subjunctive particles listed below to indicate an externally conditioned or internally motivated action. The subjunctive particles are:

أَنْ	لَنْ	إِذَنْ	أَلَّا	لِ...
ʿan	lan	ʿiḏan	ʿallā	li...
that, to	will not, never	then, in that case	that not, not to	in order to, to

لِئَلَّا	(لِكَيْ) كَيْ	(كَيْ لَا) كَيْلَا
liʿallā	kay (li-kay)	kay-lā (OR kay lā)
in order not to	so that, in order to, to	so that not, in order not to

لِأَنَّ	حَتَّى	حَتَّى لَا
li-ʾanna	ḥattā	ḥattā lā
because	so that, until, in order to	in order not to



Note: Except for لَنْ lan, these particles are, in fact, subordinating conjunctions.

**28.3** The subjunctive mood is formed from the imperfect indicative by changing the final vowel /-u/ of the personal endings to /-a/ or, in the case of personal endings having the final syllable نَ... /...na/, by dropping this syllable completely.

Examples of the subjunctive:

قَبِلَ أَنْ يَذْهَبَ غَدًا

qabila ʾan yadhaba ḡadan.

He agreed (accepted) **that he would go** tomorrow.

(= He agreed **to go** tomorrow.)

أَطْلُبُ مِنْكُمْ أَنْ تَفْعَلُوا ذَلِكَ

ʾaṭlubu min-kum ʾan tafʿalū dālika. (not: تَفْعَلُونَ tafʿalūna)

I ask you (masc. plur.) **that you do** that.

(= I ask you **to do** that.)

هَلْ دَخَلْتَ الْمَطْبَخَ لِتَشْرَبِي مَاءً؟

hal dahalti l-maṭbaḥa li-tašrabī māʾan? (not: لِتَشْرَبِينَ li-tašrabīna)

Did you (fem. sing.) enter the kitchen **to drink** water?

دَرَسُوا جَيِّدًا كَيْ يَنْجَحُوا فِي الْإِمْتِحَانِ

darasū ḡayyidan kay yangḡahū fī l-imtiḥāni. (not: يَنْجَحُونَ yangḡahūna)

They studied well **so that they would pass** (succeed in) the examination.

(= They studied well **in order to** pass the examination.)

لَنْ أَذْهَبَ مَعَهَا

lan ʾadhaba maʿa-hā.

I **shall never** go with her. (I will not go with her.)

**28.4** The subjunctive particles إِذَنْ and إِذَا ʾiḏā ‘then, in that case, so’ have the same meaning and pronunciation. Both are used in discourse when you draw a conclusion on the basis of a previous statement.

- (a) إِذَنْ ḍan is always followed by the subjunctive mood:

أَنَا أُدْرُسُ كَثِيرًا - إِذَنْ سَتَنْجَحُ غَدًا

ʾanā ʾadrusu kaṭīran – ḍan sa-taṅḡaḡa ḡadan.

'I study a lot.' – 'Then (I suppose) you will succeed tomorrow!'

- (b) إِذَا ḍā, is used in nominal sentences:

سَتُمْطِرُ غَدًا - إِذَا أَنْتَ رَاصِدٌ جَوِّيٌّ

satumṭiru ḡadan. – ḍān ʾanta rāṣidun ḡawwiyyun.

'It will rain tomorrow.' – 'Then (I gather) you are a meteorologist.'

**28.5** The subjunctive particle أَنْ ḍan may sometimes be used after the prepositions قَبْلَ qabla 'before' and بَعْدَ baʿda 'after', i.e. قَبْلَ أَنْ qabla ʾan, بَعْدَ أَنْ baʿda ʾan. It is then followed by a verb in the subjunctive mood, e.g.

مَرِضَ قَبْلَ أَنْ يُسَافِرَ

marīḡa qabla ʾan yusāfira. He became sick **before** he travelled.

سَأَدْرُسُ بَعْدَ أَنْ أَكُلَ

sa-ʾadrusu baʿda ʾan ākula. I will read (study) **after** I have eaten.

**28.6** The verbal noun (maṣḡdar) can be used as a verb to replace the subjunctive mood in a subordinate clause, in the same way as the English infinitive, e.g.

#### Imperfect subjunctive

طَلَبْتُ مِنْهَا أَنْ تَذْهَبَ

ṭalabtu min-hā ʾan taḡhaba.

I asked that she **leave**.

أَمَرْتُهُ بِأَنْ يَكْتُبَ لَهَا

ʾamartu-hu bi-ʾan yaḡtuba la-hā.

I ordered him that he **should**

**write** to her.

OR

#### Verbal noun

طَلَبْتُ ذَهَابَهَا

ṭalabtu ḡahāba-hā.

I asked her **to leave**.

أَمَرْتُهُ بِالْكِتَابَةِ لَهَا

ʾamartu-hu bi-l-kitābati la-hā.

I ordered him **to write** to her.

**28.7** حَتَّى ḡattā has already been described as a preposition and focus particle. Here it is introduced as a subjunctive particle, taking the

subjunctive mood of the verb. The meaning of this expression is ‘so that, in order to’:

يَدْرُسُ حَتَّى يَنْجَحَ فِي الْأَمْتِحَانِ

yadrusu **hattā** yaŋğaha fī l-imtiḥāni.

He studies **so that** he should succeed in the examination.

(= He studies **in order to** succeed in the examination.)

حَتَّى **hattā** can be followed by the negative particle لَا **lā**, i.e. حَتَّى لَا, meaning ‘so that . . . not, in order not to . . .’. It is quite commonly used nowadays, e.g.

نَظَّفَ الْقَمِيصَ حَتَّى لَا يَظْهَرَ عَلَيْهِ الْوَسْخُ

naddafa l-qamiṣa **hattā lā** yaḍhara ‘alay-hā l-wasaḥu.

He cleaned the shirt **so that** the dirt would **not** show on it.

## 28.8 Imperfect jussive (apocopatus)

The imperfect jussive mood is also called apocopatus (‘cut from the end’) in Arabic الْمُضَارِعُ الْمَجْزُومُ. With some exceptions, it is formed from the subjunctive mood simply by dropping the last short vowel. (See the conjugations in Appendix 2.) The jussive mood is employed after the negative particles

لَا **lā**

لَمْ **lam**

لَمَّا **lammā**

and after the exhortative particle ... لِ li... .

- (a) لَا **lā** ‘not, no, don’t’, is the most common negative particle, called النَّاهِيَةُ. Together with a jussive verb of the second person (sing., du., pl.; masc. and fem.), it expresses a prohibition or negative command, e.g.

لَا تَشْرَبْ خَمْرًا! **lā** tašrab ḥamran! Don’t drink wine! (masc. sing.)

لَا تَجْلِسِي هُنَا! **lā** taḡlisī hunā! (not: ... تَجْلِسِينَ **taḡlisīna**...)

Don’t sit here! (fem. sing.)

لَا تَذْهَبُوا مَعَهُ! lā taḏhabū ma‘a-hu! (not: لَا تَذْهَبُونَ .. lā taḏhabūna ...)

Don't go with him! (masc. pl.)

Moods:  
subjunctive,  
jussive  
(apocopa-  
tus),  
imperative

- (b) The negative particle لَمْ lam 'did not' is used before a jussive verb with the same meaning as مَا mā 'not' + perfect (i.e. negative past, cf. chapter 14.11), e.g.

لَمْ يَكْتُبْ لَهُ lam yaktub la-hu. He did not write to him.

لَمْ يَكْتُبِ الرِّسَالَةَ lam yaktubi r-risālata. He did not write the letter.

Remember: The *kasrah* /i/ in the above phrase 'lam yaktubi ...' is the result of the rule given before that a final *sukūn* is changed to *kasrah* as a connective vowel before *hamzatu l-waṣli* (waṣlah).

- (c) لَمْ lam is sometimes suffixed by مَا... ..mā, becoming لَمَّا lammā, which means 'not yet'. The following verb is in the jussive mood, e.g.

لَمَّا يَكْتُبْ لَهُ lammā yaktub la-hu. He has **not** written to him **yet**.

**28.9** The particle ...ل /li.../ (also called the *lām* of imperative) expresses either a direct or indirect command, exhortation or suggestion. It can be translated as 'let ...!', 'may ...!', 'let's ...!', e.g.

لِتَشْرَبْ! li-tašrab!

**May you drink! (Drink!)**

لِيَكْتُبْ! li-yaktub!

**Let him write!**

لِنَجْلِسْ! li-nağlis!

**Let us sit down!**

Note a: The *lām* with *kasrah* ...ل li... may be preceded by the conjunction ...ف /fa.../ or ...و /wa.../. Then the *kasrah* is replaced by *sukūn*: ...فَلْ /fa-l.../, ...وَلْ /wa-l.../.

وَلِتَشْرَبْ! wa-l-tašrab!

**May you drink! (Drink!)**

وَلِيَكْتُبْ! wa-l-yaktub!

**And let him write!**

فَلِنَجْلِسْ! fa-l-nağlis!

**So let us sit down!**

Note b: This function of the particle ...ل /li.../ should not be confused with its use together with the subjunctive mood, expressing intent or purpose.

## 28.10 Imperative mood

The imperative mood **الْأَمْرُ** is formed from the second person (sing., du., pl.; masc. and fem.) of the jussive mood by skipping the personal prefix ... **تَ** /ta.../ and replacing it with **hamzatu l-qat'i** (written on/under **ʾalif**) and **dammah** **أَ** /ʔu/ or **kasrah** **إِ** /i/, in accordance with the following rules:

- (a) When the verb has **dammah** /u/ on the middle radical in the imperfect tense, the **hamzah** will take **dammah** in the imperative mood: **أَ** /ʔu/, e.g.

### 2nd pers. sing. jussive

**تَكْتُبْ** *taktub*

### 2nd pers. sing. imperative

**اُكْتُبْ** *uktub!* Write!

- (b) When the verb has **fathah** /a/ or **kasrah** /i/ on the middle radical in the imperfect tense, the **hamzah** will take **kasrah** in the imperative mood: **إِ** /i/, e.g.

**تَذْهَبْ** *tadhab*

**إِذْهَبْ** *idhab!* Go!

**تَجْلِسْ** *taglis*

**إِجْلِسْ** *iglis!* Sit!

## Exercises

### Practise your reading:

لَمْ يَقْبَلِ الْوَزِيرُ<sup>1</sup> الْأَقْتِرَاحَ<sup>2</sup> الَّذِي<sup>3</sup> طَرَحَهُ<sup>4</sup> مَجْلِسُ<sup>5</sup> النَّوَّابِ (نَائِبُ).

- (1) The minister did not <sup>1</sup>accept <sup>2</sup>the proposal which was <sup>3</sup>submitted by <sup>4,5</sup>the Parliament (<sup>4</sup>council of <sup>5</sup>deputies).

رَفَضَ<sup>1</sup> أَغْلَبُ<sup>2</sup> الْمُشَارِكِينَ فِي<sup>3</sup> حَفْلَةِ الْعُرْسِ أَنْ يَشْرَبُوا<sup>5</sup> نَبِيذًا.

- (2) <sup>2</sup>Most of <sup>3</sup>those attending <sup>4</sup>the wedding party <sup>1</sup>refused to drink <sup>5</sup>wine.

دَخَلْتُ<sup>1</sup> مَعْهَدَ<sup>2</sup> الدَّرَاسَاتِ الْعَرَبِيَّةِ فِي جَامِعَةِ هِلْسِنْكِي<sup>4</sup> حَتَّى أَتَعَلَّمَ<sup>5</sup> اللُّغَةَ<sup>6</sup> وَأَحْصَلَ عَلَى<sup>7</sup> شَهَادَةٍ.

- (3) <sup>1</sup>I entered <sup>2</sup>the Institute of Arabic <sup>3</sup>Studies at the University of Helsinki <sup>4</sup>to study <sup>5</sup>the language <sup>6</sup>and get <sup>7</sup>a degree.

لَمْ<sup>2</sup> أَقْدِرْ أَنْ<sup>3</sup> أَرْفَعَ<sup>4</sup> الْمَرِيضَ عَنْ<sup>5</sup> الْأَرْضِ<sup>6</sup> لِأَنْقُلَهُ إِلَى<sup>7</sup> سَرِيرِهِ.

- (4) I couldn't lift the patient (the sick man) off the floor to move him to his bed.

لَا تَتْرُكْ<sup>2</sup> شَنْطَتَكَ<sup>3</sup> بَعِيداً<sup>4</sup> عَنْكَ<sup>5</sup> لئَلَّا<sup>6</sup> تُسْرَقَ.

- (5) Don't leave your bag far away (from you) so that it won't be stolen.

لَا تَخْرُجْ مِنْ<sup>2</sup> الْفُنْدُقِ وَلَا تَتْرُكْ<sup>3</sup> أَصْدِقَاءَكَ (صَدِيقُ) فِي<sup>5</sup> اللَّيْلِ  
وَأَقْفِلْ (IV أَقْفَلَ) بَابَ<sup>7</sup> الْغُرْفَةِ<sup>8</sup> جَيِّداً.

- (6) Don't go out of the hotel, don't leave your friends at night, and lock the door of the room well.

الْتَّائِخْ<sup>2</sup> دَوَاكَ وَتَشْرَبْ<sup>3</sup> مَاءً<sup>4</sup> بَعْدَ أَنْ تَأْكُلَ<sup>5</sup> وَقَبْلَ أَنْ تَذْهَبَ إِلَى<sup>6</sup> النَّوْمِ.

- (7) Take your medicine and drink water after you eat and before you go to sleep!

لَمْ يَتْرُكْ<sup>2</sup> اللَّحَامَ<sup>3</sup> اللَّحْمَ<sup>4</sup> خَارِجَ<sup>5</sup> الْبَرَادِ<sup>6</sup> لئَلَّا<sup>7</sup> يَفْسِدَ.

- (8) The butcher did not leave the meat outside the refrigerator in order that it should not be spoiled.

أَقْبَلَ<sup>2</sup> زَمِيلِي أَنْ<sup>3</sup> يَجْعَلَ<sup>4</sup> مُحَاضَرَتَهُ قَصِيرَةً<sup>5</sup> كَيْلَا (كَيَّ لَا) يَضْجَرَ<sup>6</sup>  
الْمُسْتَمْعُونَ<sup>7</sup>.

- (9) My colleague agreed to make his lecture short in order not to bore the listeners (in order that the listeners not feel boredom).

أَفَلَنْتَنْتَظِرْهُنَا حَتَّى<sup>2</sup> تَرْجِعَ زَوْجَتِي ثُمَّ نَذْهَبْ<sup>3</sup> مَعاً إِلَى<sup>4</sup> الْمَطْعَمِ.

- (10) Let us wait here till my wife returns and then we will go together to the restaurant.

سَوْفَ لَا أَكُلُ وَلَا أَشْرَبُ<sup>2</sup> مَا لَمْ تَأْكُلْ وَتَشْرَبْ أَنْتَ<sup>3</sup> أَيُّضاً.

- (11) I will neither eat nor drink unless you eat and drink too.

يَا وَلَدِي! اغْسِلْ<sup>2</sup> وَجْهَكَ بِالْمَاءِ<sup>3</sup> السَّاخِنِ<sup>4</sup> وَالصَّابُونِ<sup>5</sup> وَالْبَسْ<sup>6</sup>  
قَمِيصَكَ<sup>7</sup> النَّظِيفَ وَادْهَبْ إِلَى<sup>8</sup> حَفْلَةِ<sup>9</sup> الْعُرْسِ.

- (12) Oh son! Wash your face with warm water and soap, put on (wear) your clean shirt, and go to the wedding party.

وَعَدَ طَالِبٌ أَسْتَاذَهُ<sup>2</sup> بِأَنَّهُ<sup>3</sup> مِنْ<sup>4</sup> الْآنَ<sup>5</sup> فَصَاعِدًا سَيَدْرُسُ<sup>6</sup> أَكْثَرَ، قَالَ لَهُ  
الْأَسْتَاذُ،<sup>7</sup> إِذَنْ<sup>8</sup> سَتَنْجَحُ فِي<sup>9</sup> الْإِمْتِحَانِ.

- (13) A student <sup>1</sup>promised his professor (teacher) <sup>2</sup>that <sup>3</sup>from <sup>4</sup>now <sup>5</sup>on he would study <sup>6</sup>more. The professor said to him: <sup>7</sup>'Then <sup>8</sup>you will pass (succeed in) <sup>9</sup>the exam.'

هَلْ عِنْدَكَ مَاءٌ<sup>1</sup> بَارِدٌ لِأَشْرَبَ؟ - إِذَا أَنْتَ<sup>2</sup> عَطْشَانٌ.

- (14) 'Do you have <sup>1</sup>cold water to drink?' – 'Then you are <sup>2</sup>thirsty!'

سَأَلَ<sup>1</sup> الشَّابُّ الْبِنْتَ أَنْ<sup>2</sup> يَخْطُبَهَا، قَالَتْ: إِذَنْ أَنْتَ<sup>3</sup> تُحِبُّنِي.

- (15) <sup>2</sup>The young man <sup>1</sup>proposed to the girl (lit. he <sup>1</sup>asked the girl <sup>3</sup>to get engaged with him). She said: <sup>4</sup>'Then <sup>5</sup>you love me.'

قَالَ<sup>1</sup> الزَّوْجُ<sup>2</sup> لِزَوْجَتِهِ: سَأَعْمَلُ<sup>3</sup> كُلَّ مَا<sup>4</sup> يَفْرَحُكَ، فَقَالَتِ الزَّوْجَةُ: إِذَا أَنْتَ<sup>5</sup> زَوْجٌ مُحِبٌّ.

- (16) <sup>1</sup>The husband said to <sup>2</sup>his wife: <sup>3</sup>'I will do <sup>4</sup>anything that <sup>5</sup>pleases you.' So the wife said: 'Then you are <sup>6</sup>a loving husband.'

إِبْنِي<sup>1</sup> الْحَبِيبَ! لِمَاذَا لَمْ تَكْتُبْ إِلَيَّ؟ أَكْتُبْ<sup>2</sup> وَأَخْبِرْنِي عَنْ<sup>3</sup> صِحَّتِكَ!<sup>4</sup>  
وَأَنْصَحْكَ بِأَنْ لَا تَشْرَبَ الْكُحُولَ وَأَنْ<sup>5</sup> تُقَلِّلَ مِنْ<sup>6</sup> التَّدخينِ.<sup>7</sup>

- (17) <sup>1</sup>My beloved son! <sup>2</sup>Why didn't you write to me? Write <sup>3</sup>and tell me about <sup>4</sup>your health! <sup>5</sup>I advise you not to drink alcohol and to <sup>6</sup>cut down (reduce) your <sup>7</sup>smoking.

### Translate into Arabic:

- (1) My colleague refused to make his lecture short at the Institute of Arabic Studies.
- (2) The Parliament did not accept the proposal which was not submitted by the minister.
- (3) I could not lift the bag off the bed to move it to the floor.
- (4) Take your medicine and wash your face before you go to sleep!
- (5) Let us wait here in the restaurant till my son and my wife return.
- (6) The sick minister will neither eat nor drink at his son's wedding.

- (7) I entered the university to study the Arabic language and to get a degree.
- (8) Don't go out of the hotel at night and lock the door of the room.
- (9) I am thirsty. Do you have cold water?
- (10) Wash your face with warm water and soap and wear your clean shirt and go to the minister's wedding party.
- (11) The wife said to her husband, 'I will do anything that pleases you.' The husband said: 'Then (so) you are a loving wife.'
- (12) My friend refused to drink wine at the party.

Moods:  
subjunctive,  
jussive  
(apocopa-  
tus),  
imperative



## Chapter 29

# Doubled verbs (*mediae geminatae*) and quadrilateral verbs

**29.1** A doubled verb in Arabic, **أَلْفَعْلُ الْمُضَاعَفُ**, is a trilateral verb whose second and third radicals are identical. In the basic form they are thus written as one, with **šaddah** above. This phenomenon is called **إِدْغَامٌ** ‘contraction’, e.g.

مَرَّ marra to pass	(for: مَرَّرَ marara)
فَرَّ farra to escape, to flee	(for: فَرَّرَ farara)
دَلَّ dalla to show	(for: دَلَّلَ dalala)
عَدَّ ‘adda to count	(for: عَدَّدَ ‘adada)

## **29.2** *The imperfect and imperative*

The imperfect tense is vocalized in the same way as the imperfect of the regular trilateral verb, which can have any of the three vowels on the middle radical. The vowel is transferred between the first and second radical in doubled verbs.

The last consonant of the imperative of the second person masculine singular has **fatḥah**, and not **sukūn** like the regular verbs. Another difference is that the imperative does not have the initial **ʾalif** with **hamzah**, which is prefixed to the imperative in regular verbs, e.g.

### Perfect

مَرَّ marra  
to pass

فَرَّ farra,  
to escape, to flee

### Imperfect

يَمُرُّ yamurru (for: يَمْرُرُ yamruru)

يَفِرُّ yafirru (for: يَفْرِرُ yafirru)

### Imperative

مُرَّ murra!  
pass!

فِرَّ firra!  
escape!

See table A1.2, the patterns of the doubled verb فَرَّ farra, and conjugation A2.3, the doubled verb مَرَّ marra, in the appendices.

Note: The derived verb forms are conjugated to a certain extent like the regular verbs.

**29.3** The nouns of place and time for the doubled verb are formed as follows:

### Noun of place

مَحَلٌّ maḥallun  
place

مَقَرٌّ maqarrun  
residence, headquarters

### Basic verb form

حَلَّ ḥalla  
to untie, to solve

قَرَّ qarra  
to settle down

## 29.4 Quadriliteral verbs

The quadriliteral or four-radical verbs, **الْفَعْلُ الرَّبَاعِي**, have four consonants in the root (the pattern **فَعْلَل** fa‘lala). They are conjugated as form II **فَعَّل** fa‘‘ala (i.e. CaCCaCa) of the regular trilateral verb.

There are very few quadriliteral verbs and, apart from the basic form, they have only two derived verb forms: II and IV. The derived forms are less common and have no passive. The verbal noun (**maṣḍar**) of the quadriliteral verb of the basic form follows the pattern of **فَعْلَلَة** fa‘lalātun. The perfect, imperfect indicative and verbal noun of the quadriliteral verb are exemplified below:

### Form I

#### Perfect

تَرَجَّمَ tarğama  
to translate

#### Imperfect

يَتَرَجِّمُ yutarğimu

#### Verbal noun (maṣḍar)

تَرْجَمَةٌ tarğamatun  
translation

Doubled  
verbs,  
quadrilit-  
eral verbs

دَحْرَجَ dahraġa to roll	يُدَحْرِجُ yudahriġu	دَحْرَجَةٌ dahraġatun rolling
قَهَقَهُ qahqaha to laugh boisterously	يُقَهِّقُهُ yuqahqihu	قَهَقَاتُهُ qahqahatun loud burst of laughter
دَهَوَرَ dahwara to hurl down	يُدَهْوِرُ yudahwiru	دَهْوَرَةٌ dahwaratun downfall
طَمَّأَنَ ṭamʾana to calm, pacify	يُطَمِّئُ yuṭamʾinu	طَمَآنَةٌ ṭamʾanatun pacification

(See conjugation A2.4 of the verb تَرَجَّمَ tarġama in Appendix 2.)

### Form II

#### Perfect

تَزَلَزَلَ tazalzala  
to shake, quake  
(earth)

#### Imperfect

يَتَزَلَزَلُ yatazazalu

#### Verbal noun (maṣḍar)

تَزَلُّزٌ tazalzulun  
earthquake

تَفَلَّسَفَ tafalsafa  
to philosophize

يَتَفَلَّسَفُ yatafalsafu

تَفَلْسُفٌ tafalsufun  
philosophizing

تَشَايَظَنَ tašayṭana  
to act like the  
devil

يَتَشَايَظَنُ yatašayṭanu

تَشَايَظُنٌ tašayṭunun  
behaving like a  
devil

### Form IV

#### Perfect

إِطْمَأَنَّ ṭmaʾanna  
to remain quiet,  
to be relieved

#### Imperfect

يُطْمِئِنُّ yaṭmaʾinnu

#### Verbal noun (maṣḍar)

إِطْمِئْنَانٌ ṭmiʾnānun  
calmness, relief

إِشْمَازَ išmaʾazza  
to feel disgust,  
to become  
disgusted

يَشْمِزُّ yašmaʾizzu

إِشْمِزَاذٌ išmiʾzāzun  
disgust

Note: Observe that the derived form II of the quadriliteral verb has the pattern and meaning of form V, and form IV the pattern and meaning of form IX of trilateral verbs.

## Exercises

### Practise your reading:

<sup>1</sup>مَرَرْتُ <sup>2</sup>أَمْسَ بِمَرْأَةٍ <sup>3</sup>حَامِلٍ، <sup>4</sup>فَسَأَلْتَنِي <sup>5</sup>عَنْ <sup>6</sup>مَدْخَلِ الْمُسْتَشْفَى <sup>7</sup>فَدَلَّلْتُهَا <sup>8</sup>عَلَيْهِ.

- (1) <sup>2</sup>Yesterday <sup>1</sup>I passed by <sup>3</sup>a pregnant woman <sup>4</sup>and she asked me the <sup>5</sup>whereabouts of the hospital <sup>6</sup>entrance, <sup>7</sup>so I pointed <sup>8</sup>it out to her.

<sup>1</sup>اِقْرَرَتِ <sup>2</sup>الْحُكُومَةُ <sup>3</sup>بِأَنْ <sup>4</sup>تَشُقَّ <sup>5</sup>طَرِيقًا <sup>6</sup>عَرِيضًا <sup>7</sup>يَمْتَدُّ <sup>8</sup>مِنْ <sup>9</sup>الْمَطَارِ إِلَى <sup>10</sup>قَلْبِ <sup>11</sup>الْعَاصِمَةِ.

- (2) <sup>2</sup>The government <sup>1</sup>decided to <sup>3</sup>build (break open) <sup>5</sup>a wide <sup>4</sup>road <sup>6</sup>stretching from <sup>7</sup>the airport to the <sup>8</sup>heart of <sup>9</sup>the capital.

<sup>1</sup>هَزَّ <sup>2</sup>الْفَلَّاحُ <sup>3</sup>شَجَرَةَ <sup>4</sup>التُّفَّاحِ (تُفَّاحَةً) <sup>5</sup>فَسَقَطَ مِنْهَا <sup>6</sup>بَعْضُ <sup>7</sup>التُّفَّاحِ وَلَكِنَّهُ <sup>8</sup>ظَلَّ يَهْرُهَا <sup>9</sup>حَتَّى <sup>10</sup>كَسَرَ <sup>11</sup>غُصْنَهَا.

- (3) <sup>2</sup>The peasant <sup>1</sup>shook <sup>4</sup>the apple <sup>3</sup>tree and some apples <sup>5</sup>fell, but <sup>6</sup>he continued shaking it until <sup>7</sup>he broke one of <sup>8</sup>its branches.

<sup>1</sup>هَرُولَ <sup>2</sup>الْمَحَامِي <sup>3</sup>وَأَبْلَغَ <sup>4</sup>السَّجِينَ <sup>5</sup>بِقَرَارِ <sup>6</sup>الْإِفْرَاجِ <sup>7</sup>عَنْهُ.

- (4) <sup>2</sup>The lawyer <sup>1</sup>rushed in <sup>3</sup>and informed <sup>4</sup>the prisoner <sup>5</sup>about the decision <sup>7</sup>regarding his <sup>6</sup>release.

<sup>1</sup>أَحْبَبْتُهَا وَأَحْبَبَتْنِي <sup>2</sup>مُنْذُ <sup>3</sup>الطُّفُولَةِ <sup>4</sup>وَمَا زَالَ حُبُّنَا <sup>5</sup>كَمَا <sup>6</sup>كَانَ.

- (5) <sup>1</sup>I have loved her and she has loved me <sup>2</sup>since <sup>3</sup>childhood and our love is <sup>4</sup>still <sup>5</sup>as <sup>6</sup>it used to be.

<sup>1</sup>اِقْرَرْتُ <sup>2</sup>الْتَّقْلِيلَ مِنْ <sup>3</sup>التَّدخينِ <sup>4</sup>لأنَّ <sup>5</sup>مُضِرٌّ <sup>6</sup>بِالصِّحَّةِ.

- (6) <sup>1</sup>I decided <sup>3</sup>to smoke <sup>2</sup>less (lit. <sup>2</sup>reduce <sup>3</sup>smoking) <sup>4</sup>because <sup>5</sup>it is harmful <sup>6</sup>to one's health (lit. to the health).

<sup>1</sup>أَظُنُّ أَنَّ <sup>2</sup>قِلَّةَ <sup>3</sup>الْأَمْطَارِ (مَطَرٍ) فِي هَذَا <sup>4</sup>الشَّتَاءِ <sup>5</sup>سَتُسَبِّبُ <sup>6</sup>تَقْنِينًا <sup>7</sup>لِمَيَاهِ الشُّرْبِ <sup>8</sup>خِلَالَ <sup>9</sup>الصَّيْفِ <sup>10</sup>الْقَادِمِ.

- (7) <sup>1</sup>I think that <sup>2</sup>the lack of <sup>3</sup>rain this <sup>4</sup>winter <sup>5</sup>will cause <sup>6</sup>rationing of drink-  
ing <sup>7</sup>water (<sup>8</sup>during <sup>10</sup>the) next <sup>9</sup>summer.

هَلْ تَدُلُّنِي عَلَى مُتَرْجِمٍ (تُرْجِمَانِ) <sup>3</sup> لِللُّغَتَيْنِ الْأَلْمَانِيَّةِ وَالْعَرَبِيَّةِ؟

- (8) Will you <sup>1</sup>direct (show) me to <sup>2</sup>a translator <sup>3</sup>of the two languages German and Arabic.

أَتَمَكَّنَ <sup>2</sup> سَجِينٌ مِنْ أَنْ <sup>3</sup> يَفِرَّ مِنْ <sup>4</sup> السَّجْنِ <sup>5</sup> فَلَحَقَ بِهِ شُرْطِيٌّ <sup>6</sup> وَقَبَضَ عَلَيْهِ <sup>7</sup> وَأَخَذَهُ <sup>8</sup> لِلتَّحْقِيقِ، فَسَأَلَهُ الشُّرْطِيُّ: لِمَاذَا فَرَرْتَ مِنَ السَّجْنِ؟ <sup>9</sup> رَدَّ السَّجِينُ: فَرَرْتُ لِأَنِّي <sup>10</sup> مَلَلْتُ <sup>11</sup> الْعَيْشَ فِي السَّجْنِ. فَقَالَ الشُّرْطِيُّ هَذَا لَيْسَ <sup>12</sup> مُبَرَّرًا وَسَوْفَ <sup>13</sup> أَرُدُّكَ إِلَيْهِ.

- (9) <sup>2</sup>A prisoner <sup>1</sup>was able <sup>3</sup>to escape from <sup>4</sup>jail. A policeman <sup>5</sup>chased him, <sup>6</sup>caught him <sup>7</sup>and took him in <sup>8</sup>for interrogation. The policeman asked him: 'Why did you escape from jail?' The prisoner <sup>9</sup>answered: 'I escaped because I <sup>10</sup>was fed up <sup>11</sup>with life in jail.' The policeman said, 'That is not <sup>12</sup>an excuse and I will <sup>13</sup>take you back there.'

بِسَبَبِ <sup>2</sup> الزَّلْزَالِ أَمْسَ <sup>3</sup> تَشَقَّقَتْ <sup>4</sup> جُدْرَانُ (جِدَارُ) الْمَنَازِلِ (مَنْزِلُ) <sup>5</sup> وَالْجُسُورِ (جِسْرُ) <sup>6</sup> وَدَبَّ <sup>7</sup> الْخَوْفُ <sup>8</sup> وَالذُّعُرُ بَيْنَ <sup>9</sup> الْمَوَاطِنِينَ. وَلَوْ كَانَ الزَّلْزَالُ <sup>10</sup> أَشَدَّ <sup>11</sup> بَقِيلٍ، <sup>12</sup> لَانْفَجَرَ <sup>13</sup> السَّدُّ <sup>14</sup> وَجَرَفَتْ أُمُيَّاهُ الْمَنَازِلِ <sup>15</sup> وَالْمَزَارِعُ (مَزْرَعَةٌ).

- (10) <sup>1</sup>Due to <sup>2</sup>the earthquake yesterday, the <sup>4</sup>walls of houses <sup>5</sup>and bridges <sup>3</sup>cracked <sup>7</sup>and fear <sup>8</sup>and panic <sup>6</sup>spread among the <sup>9</sup>citizens. Had the earthquake been <sup>11</sup>a bit <sup>10</sup>stronger, <sup>13</sup>the dam would <sup>12</sup>have burst, and the water would <sup>14</sup>have swept away houses <sup>15</sup>and farms.

هَلْ أَتَشَكُّ فِي <sup>2</sup> حُكْمِ <sup>3</sup> الْقَاضِي؟ لَا، لَيْسَ عِنْدِي <sup>4</sup> أَيُّ <sup>5</sup> شَكٍّ وَلَكِنْ <sup>6</sup> أَظُنُّ أَنَّ الْحُكْمَ عَلَى <sup>7</sup> الْمُتَّهَمِ كَانَ <sup>8</sup> شَدِيدًا.

- (11) Do you <sup>1</sup>doubt <sup>3</sup>the judge's <sup>2</sup>decision (decree)? No, I do not have <sup>4</sup>any <sup>5</sup>doubt but <sup>6</sup>I think that the decision against <sup>7</sup>the accused was <sup>8</sup>severe.

أَمَدَّرَ رَجُلٌ <sup>2</sup> يَدَهُ <sup>3</sup> لِيَصَافِحَ أَمْرَأَةً وَكَانَ مَعَهَا <sup>4</sup> كَلْبٌ <sup>5</sup> فَظَنَّ الْكَلْبُ أَنَّهُ <sup>6</sup> سَيَضْرِبُهَا <sup>7</sup> فَفَقَزَ/ فَطَطَّ عَلَى الرَّجُلِ <sup>8</sup> وَغَضَّ فِي رِجْلِهِ.

- (12) A man <sup>1</sup>stretched out <sup>2</sup>his hand <sup>3</sup>to shake the hand of a woman who had

<sup>4</sup>a dog with her. The dog <sup>5</sup>thought <sup>6</sup>he was going to hit her, <sup>7</sup>so he jumped on the man <sup>8</sup>and bit <sup>9</sup>his leg.

١ سَاعَدْتُ صَدِيقَتِي فِي ٢ حَلِّ ٣ الْمَسَائِلِ (مَسْأَلَةٍ) ٤ الرِّيَاضِيَّةِ حَتَّى  
٥ تَنْجَحَ فِي ٦ أَمْتِحَانِ ٧ دُخُولِ ٨ كَلِيَّةِ ٩ الْهَنْدَسَةِ ١٠ وَظَلَلْتُ ١١ أَسَاعِدُهَا  
حَتَّى ١٢ تَخْرُجَتْ ١٣ وَصَارَتْ ١٤ مَهْنَدِسًا / مَهْنَدِسَةً.

- (13) <sup>1</sup>I helped my friend (f.) in <sup>2</sup>solving <sup>4</sup>the mathematical <sup>3</sup>problems so that she <sup>5</sup>would pass (succeed in) <sup>7</sup>the entrance <sup>6</sup>exam of <sup>9</sup>the engineering <sup>8</sup>faculty. <sup>10</sup>And I kept on <sup>11</sup>helping her until <sup>12</sup>she graduated <sup>13</sup>and became <sup>14</sup>an engineer.

### Translate into Arabic:

- (1) I helped my friend (f.) until she graduated and became an engineer.
- (2) Yesterday I passed by the judge. He asked me where the entrance of the jail was and I showed it to him.
- (3) The peasant shook the apple tree and so broke one of its branches.
- (4) Do you doubt that smoking is harmful to health?
- (5) Due to the earthquake yesterday bridges and the walls of houses cracked.
- (6) The dog jumped on the pregnant woman and bit her hand.
- (7) The lawyer and the judge informed the prisoner about the decision regarding his release (that he be released).
- (8) I do not have any doubt that the judge's decision against the accused was too severe.
- (9) I have loved her since childhood and my love for her is still as it used to be.
- (10) A prisoner was able to escape from the jail. The policeman chased him and caught him.
- (11) Yesterday I passed by the translator (f.) of the two languages Arabic and German, and she had a policeman with her.

# Verbs with hamzah

There are verbs where **hamzah** occurs as one of the radicals. These are called, **أَفْعُلُ الْمَهْمُوزُ**, <sup>al-fiʿlu l-mahmūzu</sup>.

## 30.1 Verbs with initial hamzah

Verbs with **hamzah** as the first radical, **أَفْعُلُ الْمَهْمُوزُ الْأَوَّلُ**, are conjugated on the same principles as the regular strong verbs, with some exceptions. (See below and the conjugations in Appendix 2.)

### Perfect

أَذِنَ

ʾadina, to allow

أَسَرَ

ʾasara, to capture

أَمَلَ

ʾamala, to hope

### Imperfect

يَأْذِنُ

yaʾdanu

يَأْسِرُ

yaʾsiru

يَأْمُلُ

yaʾmulu

### Imperative

إِذْنِ!

(for: إِذْنُ) ʾiʾdan

إِسِرْ!

(for: إِنْسِرْ) ʾiʾsir

أُمْلِ!

(for: أَوْمْلُ) ʾuʾmul

**30.2** When the imperative is preceded by the conjunction **وَ** wa... or ... **فَ** fa..., the long vowel after the initial **hamzah** disappears, i.e. is replaced by **sukūn**: ... **وَ** wa-ʾ..., ... **فَ** fa-ʾ..., e.g.

وَأْذِنِ! **wa-ʾdan**! and allow!

(for: وَيَأْذِنُ **wa-ʾīdan**)

وَأْسِرِ! **wa-ʾsir**! and capture!

(for: وَيَأْسِرُ **wa-ʾīsir**)

فَأْمُلِ! **fa-ʾmul**! and hope!

(for: فَأَوْمُلُ **fa-ʾūmul**)

**30.3** In some verbs, such as أَخَذَ ḥaḏa, ‘to take’, and أَكَلَ ḥakala ‘to eat’, the initial **hamzah** is elided in the imperative, e.g.

**Imperative**

	<b>Singular</b>		<b>Dual</b>	<b>Plural</b>	
<b>Form I</b>	<b>Masc.</b>	<b>Fem.</b>	<b>Masc. and Fem.</b>	<b>Masc.</b>	<b>Fem.</b>
أَخَذَ	خُذْ	خُذِي	خُذَا	خُذُوا	خُذْنَ
ḥaḏa	ḥud, take!	ḥudī	ḥudā	ḥudū	ḥudna
أَكَلَ	كُلْ	كُلِي	كُلَا	كُلُوا	كُلْنَ
ḥakala	kul, eat!	kulī	kulā	kulū	kulna

**30.4 Assimilation process**

If the initial radical of the basic verb form is ا, as أَخَذَ ḥaḏa ‘to take’, then the initial **hamzah** in verb form VIII is assimilated to the infix /-t-/, producing a doubled ... تْ. /-tt-/, e.g.

إِتَّخَذَ ittahaḏa, to take up, to adopt (instead of اِتَّخَذَ itḥaḏa)

**30.5 Verbs with hamzah as the middle radical**

- (a) The medial **hamzah**, اَلْفَعْلُ الْمَهْمُوزُ الْوَسْطَ, can be written on ‘alif (.. أ..), wāw (.. و..) or yā (.. ي..). (Follow the rules for writing **hamzah** provided in chapter 20.) These verbs are conjugated on the same principle as the regular verbs, with the exception of the two verbs سَأَلَ sa’ala ‘to ask’ and رَأَى ra’ā ‘to see’, which lose their medial **hamzah**. (See the conjugation of the verb رَأَى ra’ā (A2.16 in Appendix 2) and chapter 33.)

**Perfect**

بَاسَ ba’usa, to be brave

سَامَ sa’ima, to be weary

**Imperfect**

يَبْأُسُ yab’usu

يَسَامُ yas’amu

**Imperative (rare)**

أُبْأُسْ ub’us!

إِسَامْ is’am!

- (b) The irregular verb سَأَلَ sa’ala ‘to ask’ can drop its medial **hamzah** in the imperfect jussive and imperative. Thus it has two alternative



sets of forms for the jussive and two alternative sets of forms for the imperative:

<b>Perfect</b>	<b>Imperfect jussive</b>	<b>Imperative</b>
سَأَلَ	يَسْأَلْ OR يَسَلْ	اسْأَلْ OR سَلْ
saʿala	yasʿal      yasal	ʿisʿal      sal

- (c) سَأَلَ saʿala is conjugated regularly in the passive like other verbs with **hamzah** as the middle radical, e.g.

<b>Active</b>	<b>Passive</b>	
<b>Perfect</b>	<b>Perfect</b>	<b>Imperfect</b>
سَأَلَ saʿala	سُئِلَ suʿila	يُسْأَلُ yusʿalu

### 30.6 Verbs with hamzah as the final radical

- (a) **Hamzah** as the final radical, أَلْفَعْلُ الْمَهْمُوزُ الْآخِرُ: These types of verb are also conjugated like regular strong verbs, e.g.

<b>Perfect</b>	<b>Imperfect</b>	<b>Imperative</b>
قَرَأَ qaraʿa, to read	يَقْرَأُ yaqraʿu	اقْرَأْ iqraʿ!
بَطَأَ baṭuʿa, to be slow	يَبْطِئُ yabṭuʿu	اْبْطِئْ ubṭuʿ!
خَطِئَ ḥaṭiʿa, to be mistaken	يَخْطِئُ yaḥṭaʿu	اِخْطِئْ iḥṭaʿ!

- (b) In the verb دَفِئَ dafiʿa ‘to be warm’, the infix ت /-t-/ of verb form VIII (اِفْتَعَلَ iftaʿala) is assimilated to the initial radical د /d/, which is doubled, i.e. اِدْفَأَ iddafaʿa ‘to warm oneself’ instead of اِدْتَفَأَ idtafaʿa.

Note: The derived verb forms (II–X) of all verbs with **hamzah** mentioned above are conjugated in the active and passive more or less on the same principles as the derived verb forms (II–X) of strong verbs.

## Exercises

### Practise your reading:

Verbs with  
hamzah

١ هَذَا ٢ جَلَالَةُ الْمَلِكِ ٣ الْمُؤَرِّخَ عَلَى ٤ أَعْمَالِهِ (عَمَلٌ) ٥ الشَّهِيرَةِ ٦ وَقَدَّمَ لَهُ ٧ مَكافَأَةً ٨ مَالِيَّةً.

- (1) <sup>2</sup>His Majesty the King <sup>1</sup>congratulated <sup>3</sup>the historian on his <sup>5</sup>famous <sup>4</sup>works <sup>6</sup>and gave him <sup>8</sup>a financial <sup>7</sup>reward.

ذَهَبْتُ مَعَ ١ وَفَدٍ ٢ لِنَهْنَيْ (هَذَا) ٣ رُؤَسَاءِ (رئيس) ٤ الْأَدْيَانِ (دين) ٥ بِمُنَاسَبَةِ ٦ الْأَعْيَادِ (عيد).

- (2) I went with <sup>1</sup>a delegation <sup>2</sup>to congratulate <sup>4</sup>the religious <sup>3</sup>leaders <sup>5</sup>on the occasion of <sup>6</sup>the holidays.

١ طَلَبَ رَأْسُ ٢ النَّقَابَةِ ٣ تَأْجِيلَ ٤ الْمُؤْتَمَرِ ٥ السَّنَوِيِّ لِأَنَّ ٦ أَحَدَ ٧ الْأَعْضَاءِ (عضو) ٨ الْمَسْؤُولِينَ ٩ وَالْمُؤَسَّسِينَ ١٠ لِلنَّقَابَةِ قَدْ ١١ مَرِضَ ١٢ فَجَاءَ ١٣ وَنُقِلَ إِلَى ١٤ عِيَادَةِ ١٥ الطَّبِيبِ.

- (3) The chairman (the head) of <sup>2</sup>the trade union <sup>1</sup>requested <sup>3</sup>postponement of <sup>5</sup>the annual <sup>4</sup>congress (conference), because <sup>6</sup>one of <sup>8</sup>the responsible <sup>7</sup>members <sup>9</sup>and founders <sup>10</sup>of the trade union had <sup>12</sup>suddenly <sup>11</sup>become ill <sup>13</sup>and been taken (<sup>13</sup>transported) to <sup>14,15</sup>the clinic (lit. <sup>15</sup>doctor's <sup>14</sup>reception).

١ مَعَ الْأَسَفِ أَنَّ ٢ عَدَدَ قُرَّاءِ (قَارِئ) ٣ الْقِصَصِ (قِصَّة) ٤ وَالرَّوَايَاتِ ٥ يَقِلُّ ٦ يَوْمًا بَعْدَ يَوْمٍ ٧ وَلِهَذَا فَإِنَّ ٨ اتَّخَذَ ٩ تَأْلِيفَ الْكُتُبِ ١٠ كَمِهْنَةً ١١ أَصْبَحَ ١٢ غَيْرَ ١٣ مُرِيحٍ.

- (4) <sup>1</sup>Unfortunately, <sup>2</sup>the number of readers of <sup>3</sup>short stories <sup>4</sup>and novels <sup>5</sup>is decreasing day by day. <sup>6</sup>Therefore <sup>7</sup>taking up <sup>8</sup>writing (composing) books <sup>9</sup>as a profession <sup>10</sup>has become <sup>11,12</sup>unprofitable.

إِنَّ ١ مَسْؤُولِيَّاتِ ٢ الْمَرْأَةِ فِي الْمَنْزِلِ ٣ أَكْثَرُ ٤ أَهْمِيَّةٍ مِنْ مَسْؤُولِيَّاتِ ٥ الرَّجُلِ، فَهِيَ الْمَسْؤُولَةُ عَنْ ٦ بُؤْسِ ٧ الْعَائِلَةِ ٨ وَهَنَائِهَا.

- (5) <sup>1</sup>The responsibilities of <sup>2</sup>women at home <sup>3</sup>are more <sup>4</sup>important than the

responsibilities of men. They are responsible for both the <sup>5</sup>misery <sup>7</sup>and the happiness of the <sup>6</sup>family.

١ سَيَبْدُئُ الْإِمَامُ بَعْدَ ٢ أُسْبُوعٍ فِي تَدْرِيسِ ٣ طَرِيقَةِ قِرَاءَةِ الْقُرْآنِ  
٤ الْكَرِيمِ.

- (6) After <sup>2</sup>a week the imam will <sup>1</sup>start teaching <sup>3</sup>the way (the correct method) of reading <sup>4</sup>the Holy Quran.

أَنَا ١ مُتَّكَدٌ أَنَّ هَذَا الْأَكْلَ وَالشَّرَابَ عَلَى ٢ حِسَابِ ٣ الْمُؤْتَمَرِ ٤ فَكُلْ  
وَأَشْرَبْ ٥ بِحُرِّيَّةٍ!

- (7) I am <sup>1</sup>sure that this food and drink is on <sup>3</sup>the conference (congress) <sup>2</sup>account, <sup>4</sup>so feel <sup>5</sup>free to <sup>4</sup>eat and drink!

١ أُنْشِئَتِ الْحُكُومَةُ ٢ مَرَفَأً ٣ وَمَطَارًا جَدِيدَيْنِ وَفِي هَذَا ٤ الْعَامِ ٥ سَيَبْدَأُ  
٦ بِاسْتِقْبَالِ ٧ الْمُسَافِرِينَ ٨ وَالْبَضَائِعِ (بِضَاعَةٍ). ٩ وَتَأْمَلُ الْحُكُومَةُ أَنْ يَكُونَ  
هَذَانِ ١٠ الْمَشْرُوعَانِ ١١ سَيُؤَثِّرَانِ عَلَى ١٢ تَحْسِينِ ١٣ الْأَقْتِصَادِ  
١٤ وَفُرْصِ (فُرْصَةٍ) ١٥ الْعَمَلِ.

- (8) The government <sup>1</sup>built a new <sup>2</sup>harbour <sup>3</sup>and a new airport, and this <sup>4</sup>year <sup>5</sup>they will start <sup>6</sup>to accommodate <sup>7</sup>passengers <sup>6</sup>and receive <sup>8</sup>goods. The government <sup>9</sup>hopes that these <sup>10</sup>two projects <sup>11</sup>will have an influence on <sup>12</sup>the improvement of <sup>13</sup>the economy and <sup>15</sup>job <sup>14</sup>opportunities.

١ أَجَلَ ٢ تَأْسِيسِ ٣ الْمَوْسَسَةِ ٤ التَّجَارِيَّةِ، حَتَّى ٥ يَسْتَأْجَرَ ٦ لَهَا ٧ قَاعَةً  
٨ مُنَاسِبَةً.

- (9) <sup>2</sup>The establishment of <sup>4</sup>the commercial <sup>3</sup>enterprise (establishment) has been <sup>1</sup>postponed until <sup>8</sup>an appropriate <sup>7</sup>hall <sup>5</sup>is rented (<sup>6</sup>for it).

١ أَمَلْتُ مِنْكَ أَنْ لَا / أَلَّا ٢ تَتَأَخَّرَ عَنْ ٣ دَفْعِ ٤ فَاتُورَةِ ٥ تَأْمِينِ ٦ السَّيَّارَةِ ٧ وَإِلَّا  
٨ تَتَعَرَّضُ ٩ لِمَسْئُولِيَّةٍ.

- (10) <sup>1</sup>I hope (from you) that you will not <sup>2</sup>be late in <sup>3</sup>paying <sup>6</sup>the car <sup>5</sup>insurance <sup>4</sup>bill, <sup>7</sup>otherwise <sup>8</sup>you will be held <sup>9</sup>responsible.

<sup>1</sup>سُئِلَ أَحَدُ <sup>2</sup>الْمَسْئُولِينَ فِي الشَّرْكََةِ عَنْ <sup>3</sup>مَسْأَلَةٍ <sup>4</sup>تَتَعَلَّقُ <sup>5</sup>بِشَأْنِ  
<sup>6</sup>النُّفَايَاتِ الَّتِي <sup>7</sup>تُسَبِّبُهَا الشَّرْكَةُ، <sup>8</sup>فَمَا <sup>9</sup>جَرَأَ الْمَسْئُولُ أَنْ  
<sup>10</sup>يَرُدَّ عَلَى أَيِّ <sup>11</sup>سُؤَالٍ <sup>12</sup>حَوْلَ <sup>13</sup>الْمَوْضُوعِ.

- (11) <sup>2</sup>A company official (one of the responsible persons at the company)  
<sup>1</sup>was asked about <sup>3</sup>an issue <sup>4</sup>concerning (<sup>5</sup>the matter of) <sup>6</sup>waste products  
which <sup>7</sup>are generated by the company, but he (the responsible person)  
<sup>8</sup>did not <sup>9</sup>dare <sup>10</sup>to answer any <sup>11</sup>question <sup>12</sup>about <sup>13</sup>the subject.

<sup>1</sup>اُسْتُؤِفَتْ <sup>2</sup>الْمُفَاوِضَاتُ بَيْنَ <sup>3</sup>الْحُكُومَةِ <sup>4</sup>وَالْمُتَظَاهِرِينَ <sup>5</sup>لِحَلِّ <sup>6</sup>أَرْمَةِ  
<sup>7</sup>الْبَطَالَةِ.

- (12) (The) <sup>2</sup>negotiations <sup>1</sup>have been resumed between <sup>3</sup>the government <sup>4</sup>and  
the demonstrators <sup>5</sup>to solve <sup>7</sup>the unemployment <sup>6</sup>crisis.

<sup>1</sup>اُنْشِئَتْ <sup>2</sup>أَوَّلُ <sup>3</sup>صَحِيفَةٍ عَرَبِيَّةٍ فِي مِصْرَ <sup>4</sup>عَلَى يَدِ <sup>5</sup>مُهَاجِرِينَ لُبْنَانِيِّينَ  
وَكَانَ ذَلِكَ <sup>6</sup>مُنْذُ أَكْثَرِ مِنْ <sup>7</sup>مِئَةِ سَنَةٍ.

- (13) <sup>2</sup>The first Arabic <sup>3</sup>newspaper <sup>1</sup>was established in Egypt <sup>4</sup>by (lit. <sup>4</sup>at the  
hand of) Lebanese <sup>5</sup>immigrants, and that was more than <sup>7</sup>one hundred  
years <sup>6</sup>ago.

<sup>1</sup>لَا تَزَالُ <sup>2</sup>مَسْأَلَةُ <sup>3</sup>اللاجئين (لاجيء) <sup>4</sup>حَتَّى الْيَوْمِ <sup>5</sup>مُعَقَّدَةً فِي <sup>6</sup>الْعَالَمِ.

- (14) <sup>2</sup>The matter of <sup>3</sup>refugees <sup>1</sup>has remained (is still) <sup>5</sup>a complicated issue in  
<sup>6</sup>the world (<sup>4</sup>until) today.

### Translate into Arabic:

- (1) Today I went with the chairman (the head) of the trade union to congratulate His Majesty the King on the occasion of the holidays.
- (2) A government official was asked to postpone the annual women's conference (congress).
- (3) Unfortunately, the chairman (president) of the trade union suddenly became ill.
- (4) The matter of waste products which are generated by the company is still a complicated issue.

- (5) At the conference one of the members of the delegation congratulated the historian on his famous works.
- (6) The number of refugees is decreasing day by day.
- (7) The official did not dare to answer any question about the matter concerning (the) waste.
- (8) Unfortunately, the number of readers of short stories and novels is decreasing day by day.
- (9) I am sure that the responsibilities of women at home are more important than the responsibilities of men.
- (10) The first commercial company was established in Egypt, and that was more than one hundred years ago.
- (11) This year the new harbour and airport will start to accommodate passengers and receive goods, and these two projects will influence the improvement of the economy and job opportunities.

## Verbs with a weak initial radical

**31.1** The weak verbs, **الْأَفْعَالُ الْمُعْتَلَّةُ**, which literally means ‘sick verbs’ are verbs whose roots contain one or more weak radicals, **حُرُوفُ الْعِلَّةِ**. The weak radicals are the semivowels **و/w/** and **ي/y/**. They are called ‘weak’ because they are dropped or assimilated with vowels according to certain rules in many conjugational forms. The weak verbs are also called assimilated verbs.

Note: A verb is called strong, if none of its radicals is dropped or assimilated with a vowel in the conjugation of the verb.

**31.2** Weak verbs fall into four main categories:

- (a) Initial weak radical (assimilated verb) **الْفِعْلُ الْمِثَالُ** *see below*;
- (b) Middle weak radical (hollow verb) **الْفِعْلُ الْأَجَوْفُ** *chap. 32*;
- (c) Final weak radical (defective verb) **الْفِعْلُ النَّاقِصُ** *chap. 33*;
- (d) Doubly and trebly weak verbs **الْفِعْلُ اللَّفِيفُ** *chap. 33*.

**31.3** **Verbs with the weak initial radical و/w/**

- (a) Verbs with the weak initial radical **و/w/** drop this radical in the active imperfect and imperative. In the passive imperfect it is assimilated to the preceding vowel, e.g.

Active		Passive	
Perfect	Imperfect	Imperfect	Imperative
وَضَعَ waḍa'a to put (down)	يَضَعُ yaḍa'u (for: يُوضَعُ yawḍa'u)	يُوضَعُ yūḍa'u	دَعْ da'! put!
وَقَفَ waqafa to stand (still)	يَقِفُ yaqifu (for: يُوقَفُ yawqifu)	يُوقَفُ yūqafu	قِفْ qif! stop!
وَتَّقَ waṭīqa to trust	يَتَّقِ yaṭīqu (for: يُوتَّقِ yawṭīqu)	يُوتَّقِ yūṭaqui	تَّقْ tiq! trust!

Note: It may be difficult to find the root in the dictionary when the first initial weak radical of the imperfect and imperative is missing.

- (b) In a small number of verbs the initial weak radical و /w/ is also retained in the imperfect. These verbs have **kasrah** — /i/ as the middle vowel in the perfect, and **fathah** — /a/ in the imperfect, e.g.

Perfect	Imperfect
وَجَعَ waḡi'a, to feel pain	يُوجَعُ yawḡa'u
وَجَلَ waḡila, to be afraid	يُوجَلُ yawḡalu

### 31.4 Assimilation of the weak radical و /w/ in the derived verb forms

- (a) The initial و /w/ of the basic verb form وَصَلَ waṣala 'to arrive' in verb form VIII is assimilated to the infix ت /t/, which then appears as doubled تَّ /..tt./, e.g.

اِئْتَصَلَ iṭṭaṣala, to be joined, to contact (for: اِوتَصَلَ iwtaṣala)

- (b) The IVth form اَوَقَعَ awqa'a 'to drop' is derived from the verb وَقَعَ waqa'a 'to fall'. Its verbal noun (maṣdar) اِيْقَاعٌ iṭqā'un 'rhythm' (for: اِوْقَاعٌ iwqā'un).
- (c) The Xth form of وَدَعَ wada'a 'to put down' is اِسْتَوْدَعَ istawda'a

‘to deposit’. Its verbal noun (maṣḍar) is **إِسْتِدَاعٌ** <sup>istidā‘un</sup>  
‘lodging, depositing’ (for: **إِسْتَوْدَاعٌ** <sup>istiwdā‘un</sup>).

**31.5** The nouns of place and time are formed as follows.

**Nouns of place and time**

**مِيلَادٌ** <sup>mīlādun</sup>, birth

**مَوْعِدٌ** <sup>maw‘idun</sup>, appointment

**مَوْقِفٌ** <sup>mawqifun</sup>, parking lot

**Basic verb form**

**وَلَدَ** <sup>walada</sup>, to give birth

**وَعَدَ** <sup>wa‘ada</sup>, to promise

**وَقَفَ** <sup>waqafa</sup>, to stand, to stand still

**31.6** **Verbs with the initial weak radical ي /y/**

There are very few verbs with the initial weak radical **ي /y/**. These verbs are mostly conjugated like strong verbs. The imperative and the passive of the basic verb form are rare, e.g.

**Perfect**

**يَبَسَ** <sup>yabisa</sup>, to become dry

**يَأْسَى** <sup>ya‘isa</sup>, to despair

**يَقِظُ** <sup>yaqiḍa</sup>, to wake up

**يَقُذُّ** <sup>yaquḍa</sup>, to wake up

**Imperfect**

**يَيْبَسُ** <sup>yaybasu</sup>

**يَيَّاسُ** <sup>yay‘asu</sup>

**يَيَّقِظُ** <sup>yayqaḍu</sup>

OR

**يَيَّقُذُّ** <sup>yayquḍu</sup>

See table A1.3, the pattern of the derived verb forms with a weak initial radical **و /w/**, and conjugation A2.8 of the weak verb **وَضَعَ** <sup>waḍa‘a</sup> ‘to put’ in the appendices.

**Exercises**

**Practise your reading:**

يَقَعُ<sup>١</sup> (اَوْقَع) <sup>٢</sup> جُزْءٌ مِنْ<sup>٣</sup> بِلْدَانِ (بِلَدٍ) <sup>٤</sup> اَلْعَالَمِ اَلْعَرَبِيِّ فِي اَسِيَا <sup>٥</sup> وَيَقَعُ  
اَلْجُزْءُ<sup>٦</sup> اَلْاُخَرُ فِي<sup>٧</sup> شَمَالِ اِفْرِيقِيَا.

- (1) <sup>2</sup>Some (lit. <sup>2</sup>one part) of the <sup>3</sup>countries of the Arab <sup>4</sup>world <sup>1</sup>are (lit. is) located in Asia and <sup>6</sup>the others <sup>5</sup>are situated in <sup>7</sup>north Africa.



١بَعْدَ أَنْ ٢أَسْتَيْقِظْتُ (X يَقِظُ) فِي ٣الصَّبَاحِ، ٤إِتَّصَلْتُ (VIII وَصَلَ)  
بِصَدِيقَتِي ٥هَاتِفِيًّا ٦وَاتَّفَقْنَا (VIII وَفَى) عَلَى ٧مَوْعِدٍ (I وَعَدَ) فِي ٨وَسَطِ  
الْمَدِينَةِ، ٩وَعِنْدَمَا ذَهَبْتُ إِلَى هُنَاكَ ١٠وَصَلْتُ ١١مُتَأَخِّرًا ١٢نِصْفَ ١٣سَاعَةٍ  
١٤تَقْرِيًّا، ١٥فَبَحِثْتُ عَنْهَا فَلَمْ ١٦أَجِدْهَا (I وَجَدَ) ١٧تَوَقَّعْتُ (V وَقَعَ) بِأَنْ  
١٨تَنْتَظِرَنِي.

- (2) ١After ٢I woke up in ٣the morning, ٤I contacted my girlfriend ٥by tele-  
phone ٦and we agreed to meet (lit. on ٧an appointment), in the ٨city  
centre. ٩When I went there, ١٠I arrived ١٤about ١٢half an ١٣hour ١١late.  
١٥I looked for her but I did not ١٦find her. ١٧I expected her to ١٨wait for  
me.

١تَوَجَّهَ (V وَجَهَ) ٢وَقَدْ مِنْ ٣الْتُّجَّارِ (تَاجِرٌ) إِلَى ٤وِزَارَةِ ٥التَّجَارَةِ ٦لِتَوْقِيعِ  
(II وَقَعَ) ٧اتِّفَاقِيَّةٍ (VIII وَفَى) جَدِيدَةٍ مَعَ رَئِيسِ ٨قِسْمِ ٩الْإِسْتِيرَادِ  
(X وَرَدَ) ١٠وَالْتَّصَدِيرِ فِي الْوِزَارَةِ.

- (3) ٢A delegation of ٣businessmen ١went to ٤the Ministry of ٥Trade ٦to sign a  
new ٧agreement with the head of the ٨Department of ٩Imports ١٠and  
Exports at the ministry.

١وَقَعَ ٢صُنْدُوقٌ ٣ثَقِيلٌ عَلَى ٤عَامِلٍ فِي ٥الْمُسْتَوْدَعِ (X وَدَعَ) ٦فَاتَّصَلْتُ  
(VIII وَصَلَ) ٧بِالْمَرْكَزِ ٨الطَّبِيِّ ٩الْوَحِيدِ فِي ١٠الْمِنْطَقَةِ، ١١وَنَقَلَ إِلَيْهِ فِي  
١٢سَيَّارَةٍ ١٣الْإِسْعَافِ، ١٤مُورَمَ (II وَرَمَ) ١٥الْجِسْمِ ١٦وَمَوْجُوعًا (I وَجَعَ) /  
مُتَأَلِّمًا وَأَنَا مَعَهُمْ، وَعِنْدَ ١٧وُصُولِنَا (I وَصَلَ) ١٨فَحَصَهُ الطَّبِيبُ وَقَالَ إِنَّهُ  
لَمْ ١٩يَجِدْ (I وَجَدَ) ٢٠أَيَّةَ ٢١كُسُورٍ (كَسَرَ) وَلَا ٢٢خَطَرَ عَلَى ٢٣حَيَاتِهِ.

- (4) ٣A heavy ٢box ١fell on ٤a worker in ٥the warehouse. ٦I contacted ٩the  
only ٨medical (health) ٧centre in ١٠the area, ١١and he was taken (lit. trans-  
ported) there by ١٢,١٣ambulance (lit. ١٣aid ١٢car) with his ١٥body ١٤swollen  
١٦and in pain. I went (lit. I am) with them. When we ١٧arrived, the  
physician (doctor) ١٨examined him and said that he did not ١٩find ٢٠any  
٢١fractures and that ٢٣his life was not in ٢٢danger.

١يَصِلُ (٧ وَصَلَ) إِلَى بَيْرُوتَ ٢ غَدًا وَفَدُ كُوَيْتِي ٣ يُمَثِّلُ وَزَارَةَ ٤ النَّفْطِ ٥ وَفَوْرَ  
وُصُولِهِ ٦ سَيَقَابِلُ الْمَسْئُولِينَ فِي الْحُكُومَةِ اللَّبْنَانِيَّةِ ٧ لِلتَّوْقِيعِ (١١ وَقَعَ)  
عَلَى ٨ اتِّفَاقِيَّةٍ (٨٨٨٨ وَفَقَ) ٩ تَتَعَلَّقُ ١٠ بِالتَّجَارَةِ ١١ التَّجَارِي بَيْنَ  
الْبَلَدَيْنِ. ١٢ كَمَا ١٣ سَيَضَعُ (١ وَضَعَ) الْوَفْدُ الْكُوَيْتِي ١٤ تَقْرِيرًا  
١٥ يَشْرَحُ فِيهِ ١٦ وَجْهَةً ١٧ نَظَرِ حُكُومَةِ بِلَادِهِ ١٨ حَوْلَ ١٩ مَسْأَلَةِ ٢٠ تَصْدِيرِ  
٢١ النَّفْطِ ٢٢ الْخَامِ إِلَى لُبْنَانَ.

- (5) A Kuwaiti delegation <sup>3</sup>representing the Ministry of <sup>4</sup>Oil <sup>1</sup>will arrive <sup>2</sup>tomorrow in Beirut, <sup>5</sup>and immediately after its arrival <sup>6</sup>will meet the officials in the Lebanese government <sup>7</sup>to sign <sup>8</sup>an agreement <sup>9</sup>concerning <sup>11</sup>trade <sup>10</sup>exchange between the two countries. The Kuwaiti delegation will <sup>12</sup>also <sup>13</sup>draw up <sup>14</sup>a report <sup>15</sup>explaining <sup>16,17</sup>the position (lit. <sup>16</sup>point of <sup>17</sup>view) of its country's government <sup>18</sup>on <sup>19</sup>the issue of <sup>22</sup>crude <sup>21</sup>oil <sup>20</sup>exports to Lebanon.

١سَأَفْقِدُ ٢ ثِقَتِي (١ وَثِقَ) بِكَ فِي ٣ حَالٍ ٤ عَدَمِ ٥ تَوْقِيعِكَ (١١ وَقَعَ) عَلَيَّ  
٦ الَّتِي تَتَعَلَّقُ بِهَا ٧ اتِّفَاقِيَّةٌ (٨٨٨٨ وَفَقَ) ٨ الْمُنْفَقِ عَلَيْهَا بَيْنَنَا، ٩ وَلَنْ ١٠ أَتَّصِلَ (٨٨٨٨ وَصَلَ)  
بِكَ ١١ ثَانِيَةً.

- (6) <sup>1</sup>I shall lose <sup>2</sup>my trust <sup>3</sup>in you <sup>4</sup>if (lit. <sup>4</sup>in case) you <sup>5</sup>do not <sup>6</sup>sign <sup>7</sup>the agreement (contract) that we <sup>8</sup>agreed between us, <sup>9</sup>and I will <sup>9</sup>never <sup>10</sup>contact you <sup>11</sup>again.

١يَجِبُ أَنْ ٢ تَنْظُرَ ٣ يَمِينًا ٤ وَيَسَارًا عِنْدَمَا ٥ تَصِلُ (١ وَصَلَ) بِالسَّيَّارَةِ إِلَى  
٦ مُفْتَرَقِ طَرِيقٍ (طَرِيقٌ) وَأَنْ ٧ تَقِفَ (١ وَقَفَ) عِنْدَ ٨ إِشَارَةِ ٩ 'قِفْ!'

- (7) <sup>1</sup>You must <sup>2</sup>look <sup>3</sup>right <sup>4</sup>and left when <sup>5</sup>you reach <sup>6,7</sup>a junction (cross-roads) by car, <sup>8</sup>and stop at <sup>9</sup>the <sup>10</sup>'STOP!' sign.

لَا ١ تَيْأَسْ ٢ (يَيْسَ) يَا عَزِيزِي إِنَّ ٣ ثِقَتَكَ (١ وَثِقَ) بِاللَّهِ ٤ وَاتِّكَالَكَ (٨٨٨٨ وَكَلَ)  
عَلَيْهِ ٥ يُسَاعِدَانِكَ ٦ لِلْعَلْبِ عَلَى ٧ هُمُومِكَ (هَمٌّ).

- (8) <sup>(2)</sup>Oh! <sup>2</sup>My dear do not <sup>1</sup>feel hopeless. <sup>3</sup>Your trust in God <sup>4</sup>and reliance on Him <sup>5</sup>will help you <sup>6</sup>overcome <sup>7</sup>your worries.

١ اسْتَيْقَظَ (X يَقْظُ) ٢ اَلْسُوَاحُ (سَائِحُ) ٣ بَاكِراً فِي ٤ اَلصَّبَاحِ ٥ لِيُودِعُوا  
 (II وَدَعَ) ٦ اَصْدِقَاءَهُمْ (صَدِيقُ) ٧ وَيَسْتَعِدُّوا ٨ لِرِحْلَةٍ ٩ بَعِيدَةٍ ١٠ بِاتِّجَاهِ  
 (VIII وَجْهٍ) ١١ اَلْجُزْءِ ١٢ اَلشَّمَالِيِّ لِلْبِلَادِ.

- (9) <sup>2</sup>The tourists <sup>1</sup>woke up <sup>3</sup>early in <sup>4</sup>the morning <sup>5</sup>to bid farewell to <sup>6</sup>their friends <sup>7</sup>and to get ready for <sup>9</sup>a long <sup>8</sup>journey <sup>10</sup>to (<sup>10</sup>towards) <sup>12</sup>the northern <sup>11</sup>part of the country.

### Translate into Arabic:

- (1) Part of the Ministry of Trade is situated in the city centre.
- (2) You must stop at the 'STOP!' sign and look left and right when you reach a junction.
- (3) Part of the Arab world is situated in Asia and the other part is situated in north Africa.
- (4) The businessmen's delegation woke up early in the morning and went by car on a long journey to (towards) the northern part of Lebanon.
- (5) I contacted the head of the Department of Imports and Exports at the Ministry of Trade to sign a new agreement concerning trade exchange.
- (6) A heavy box fell on my friend (m.). I contacted the only physician in the area. The physician examined him and said that his life was not in danger.
- (7) The physician arrived about half an hour late at the medical centre.
- (8) I will never trust you or contact you again, if (in case) you sign the agreement.
- (9) A delegation from the Kuwaiti Ministry of Oil went to the Lebanese Ministry of Trade to sign an agreement to export crude oil to Lebanon and to have a trade exchange between the two countries.

# Verbs with a weak middle radical

**32.1** Verbs with a weak middle radical, **الْفَعْلُ الْأَجُوفُ**, are those which have ʾalif (.. ا..) as the middle letter of the basic verb form. This middle ʾalif (.. ا..) is derived from the weak radical **و**/w/ or **ي**/y/. These types of verb are also called ‘hollow’ because their middle radical is lost in the basic (and many other) verb forms, e.g.

**قَالَ** qāla, to say (for: **قَالَ** qawala) from the root **قَوَّل** qwl

**بَاعَ** bāʿa, to sell (for: **بَاعَ** bayaʿa) from the root **بَيَعَ** byʿ

**32.2** The first radical in the first and second persons of the basic verb form in the perfect tense receives the related vowel of the middle radical, which is itself lost, according to the rules below.

(About the three vowels and their three related consonants, see chapter 20.)

- (a) If the middle radical is **و**/w/, then the first and second persons take **ḍammah** /u/ on the first radical in the perfect:

Perfect	Root	1st pers. sing.
<b>قَالَ</b> qāla, he said	( <b>قَوَّل</b> qwl)	<b>قُلْتُ</b> qultu, I said
<b>كَانَ</b> kāna, he was	( <b>كَوَّن</b> kwn)	<b>كُنْتُ</b> kuntu, I was

(Remember from chapter 20 that **و** is related to **ḍammah** /u/.)

- (b) If the middle radical is **ي**/y/, then the first and second persons take **kasrah** /i/ on the first radical in the perfect:

**Perfect**

بَاعَ bā'a, he sold

سَارَ sāra, he walked

**Root**

(بيع by<sup>ʿ</sup>)

(سير syr)

**1st pers. sing.**

بِعْتُ bi'tu, I sold

سِرْتُ sirtu, I walked

(Remember from chapter 20 that ي is related to kasrah /i/.)

**32.3** In the imperfect indicative and subjunctive, the weak middle radical ..و.. /w/ or ..ي.. /y/ reappears, but it disappears in the jussive and some of the imperative forms, e.g.

		Imperfect			Imperative			
Perfect	Root	Ind.	Subj.	Juss.	Sing.	Plur.	Sing.	Plur.
Masculine					Masculine		Feminine	
قَالَ	(قول)	يَقُولُ	يَقُولَ	يَقُلْ	قُلْ	قُولُوا	قُولِي	قُلْنَ
qāla	(qwl)	yaqūlu	yaqūla	yaqul	qul	qātū	qālī	qulna
to say					say!			
بَاعَ	(بيع)	يَبِيعُ	يَبِيعَ	يَبِعْ	بِعْ	بِيعُوا	بِيعِي	بِيعْنَ
bā'a	(byʿ)	yabīʿu	yabīʿa	yabiʿ	biʿ	bīʿū	bīʿī	biʿna
to sell					sell!			

See table A1.4 for the patterns of the derived verb forms with a weak middle radical و. See paradigms A2.9 and A2.10 for the verbs قَالَ 'to say' and بَاعَ 'to sell' in Appendix 2.

**32.4** A very small number of verbs with a weak middle radical و/w/ or ي/y/ also change the و or ي to 'alif (ا) in the imperfect and some forms of the imperative, e.g.

		Imperfect			Imperative			
Perfect	Root	Ind.	Subj.	Juss.	Sing.	Plur.	Sing.	Plur.
					Masculine		Feminine	
نَامَ	(نوم)	يَنَامُ	يَنَامَ	يَنَمْ	نَمْ	نَامُوا	نَامِي	نِمْنَ
nāma	(nwm)	yanāmu	yanāma	yanam	nam	nāmū	nāmī	nimna
to sleep					sleep!			
خَافَ	(خوف)	يَخَافُ	يَخَافَ	يَخَفْ	خَفْ	خَافُوا	خَافِي	خَفْنَ
hāfa	(ḥwf)	yaḥāfu	yaḥāfa	yaḥaf	ḥaf	ḥāfū	ḥāfī	ḥifna
to be afraid					be afraid!			

نَالٌ	نَالِي	نَالُوا	نَلٌ	يَنَلُ	يَنَالُ	يَنَالُ	(نيل)	نَالٌ
nāla	nālī	nālū	nal	yanal	yanāla	yanālu	(nyl)	nāla
to			obtain!					obtain

See conjugation A2.11 of the verb خَافَ in Appendix 2.

**32.5** The weak middle radical ..و.. /w/ also becomes ..ي... /y/ in the perfect passive. This ..ي... /y/ is then assimilated to the preceding **kasrah**, producing the long vowel ī. See the table and the conjugation in the appendices.

Form	Perfect		Imperfect		
	Active	Root	Passive	Active	Passive
I	قَالَ	(قول)	قِيلَ	يَقُولُ	يُقَالُ
	qāla, to say	(qwl)	qīla, it was said	yaqūlu	yuqālu
I	بَاعَ	(بيع)	بِيعَ	يَبِيعُ	يُبَاعُ
	bā'a, to sell	(by <sup>c</sup> )	bī'a, it was sold	yabī'ū	yubā'ū
IV	أَمَالَ	(ميل)	أُمِيلَ	يُمِيلُ	يُمَالُ
	ʔamāla, to bend	(myl)	ʔumīla, it was bent	yumīlu	yumālu
X	اسْتَعَادَ	(عود)	اُسْتُعِيدَ	يَسْتَعِيدُ	يُسْتَعَادُ
	ʔista'āda, to recall	( <sup>c</sup> wd)	ʔustu'īda, it was recalled	yasta'īdu	yusta'ādu

Note: The two verbs كَانَ kāna 'he was' and لَيْسَ laysa 'is not, are not' have no passive forms.

**32.6** In the active participle of the basic verb form (I), the weak middle radical ..و.. /w/ or ..ي... /y/ is changed to **hamzah** with **kasrah** ..ئ... /i/, e.g.

Perfect	Active participle	
قَالَ	قَائِلٌ	(for: قَاوِلٌ
qāla, to say	qā'ilun, teller, saying	qāwilun)

Verbs with  
a weak  
middle  
radical

بَاعَ bā'a, to sell	بَاعَ bā'i'un, seller, salesman	(for: بَاعَ bāyi'un)
نَامَ nāma, to sleep	نَامَ nā'imun, sleeping	(for: نَامَ nāwimun)

Note: The passive participle of such verbs is rare.

**32.7** The verbal nouns of roots with a weak middle radical are similar to the verbal nouns of the strong verbs, e.g.

**Perfect**

**Verbal noun**

قَالَ qāla, to say	قَوْلٌ qawlun, speech, saying
بَاعَ bā'a, to sell	بَيْعٌ bay'un, selling
نَامَ nāma, to sleep	نَوْمٌ nawmun, sleep

**32.8** The nouns of place and time are formed as follows:

مَكَانٌ makānun, place	(v. كَانَ kāna 'to be', root <b>kwn</b> )
مَنَامٌ manāmun, place to sleep	(v. نَامَ nāma 'to sleep', root: <b>nwm</b> )
مَسَارٌ masārun, lane, route, trajectory	(v. سَارَ sāra 'to walk', root: <b>sy</b> )

**32.9** The derived verb forms II, III, V and VI of roots with weak middle radicals are conjugated regularly like the derived verb forms of strong verbs. But there are exceptions in the verb forms IV, VII, VIII and X, where the weak radicals reappear.

See table A1.4 for the patterns of derived verb forms of roots with a weak middle radical **و** or **ي** in Appendix 1.

**32.10 Tenses formed with كَانَ kāna**

The verb كَانَ kāna 'to be' (lit. 'he was') can be used in the perfect or imperfect tense as an auxiliary preceding another verb in the perfect or imperfect tense:

(a) Past perfect (pluperfect)

كَانَ (قَدْ) كَتَبَ kāna (qad) kataba, he had written

لَمَّا شَاهَدْتُهُ كَانَ (قَدْ) كَتَبَ الرِّسَالَةَ

lammā šāhadtu-hu **kāna** (qad) **kataba** r-risālata.

When I saw him, **he had** (already) **written** the letter.

Remember: **قَدْ** qad is inserted to emphasize the finality of the action or for reasons of style.

(b) Past progressive or habitual

كَانَ يَكْتُبُ kāna yaktubu, he was writing, he has been writing

he had been writing, he used to write  
(everyday)

لَمَّا شَاهَدْتُهُ كَانَ يَشْرَبُ قَهْوَةً lammā šāhadtu-hu **kāna yašrabu**  
qahwatan.

When I saw him, he **was drinking**  
coffee.

كَانَ يَشْرَبُ شَايًا كُلَّ يَوْمٍ kāna **yašrabu** šāyan kulla yawmin.

He **used to drink** tea every day.

(c) Future in the past (future of perfect)

كَانَ سَيَكْتُبُ kāna sa-yaktubu, he was going to write

Note: **سَوْفَ** sawfa is not used after **كَانَ** kāna.

(d) Past in the future (perfect of future)

يَكُونُ (قَدْ) كَتَبَ yakūnu (qad) kataba, he will have written

عِنْدَمَا أَصِلُ إِلَيْهِ يَكُونُ (قَدْ) كَتَبَ الرِّسَالَةَ

‘indamā ‘aṣilu ‘ilayhi yakūnu (qad) kataba r-risālata.

When I reach him, **he will have written** the letter.



## Exercises

### Practise your reading:

لَمَّا <sup>١</sup>خَرَجَ <sup>٢</sup>الْمُعَاقُ مِنَ <sup>٣</sup>الطَّائِرَةِ كَانَ <sup>٤</sup>مُتَكِنًا (VIII وَكَأ) عَلَى <sup>٥</sup>عَصَا  
وَمَعَهُ <sup>٦</sup>مُضَيِّقَتَانِ <sup>٧</sup>تُسَاعِدَانِهِ.

- (1) When <sup>٢</sup>the disabled (handicapped) person <sup>١</sup>left the <sup>٣</sup>aeroplane, <sup>٤</sup>he was  
leaning on <sup>٥</sup>a walking stick, and there were <sup>٦</sup>two stewardesses (<sup>٦</sup>flight  
attendants) <sup>٧</sup>helping him.

لَيْتَكَ <sup>٢</sup>زُرْتَنِي (إِذَا زَارَ) قَبْلَ أَنْ <sup>٣</sup>تُسَافِرَ لِأَنْتَنِي <sup>٤</sup>مُشْتَاقَةً إِلَيْكَ. وَعِنْدَمَا يَكُونُ  
<sup>٥</sup>بِاسْتِطَاعَتِكَ فَأَكْتُبْ لِي <sup>٦</sup>رِسَالَةً <sup>٧</sup>وَضَعْ (أَوْضَعْ) فِيهَا <sup>٨</sup>صُورَتَكَ!

- (2) <sup>١</sup>I wish you had <sup>٢</sup>visited me before <sup>٣</sup>you left, because <sup>٤</sup>I miss you.  
Whenever <sup>٥</sup>you can, write me <sup>٦</sup>a letter <sup>٧</sup>and put <sup>٨</sup>your photograph in it!

أَنْصَحُكَ أَنْ لَا <sup>٢</sup>تَأْكُلَ قَبْلَ الذَّهَابِ إِلَى <sup>٣</sup>النَّوْمِ لِأَنَّهُ <sup>٤</sup>قَدْ <sup>٥</sup>يُسَبِّبُ لَكَ  
<sup>٦</sup>زِيَادَةً فِي <sup>٧</sup>الْوُزْنِ.

- (3) <sup>١</sup>I advise you not <sup>٢</sup>to eat before going <sup>٣</sup>to sleep because <sup>٤</sup>it might <sup>٥</sup>cause  
you <sup>٦</sup>to gain <sup>٧</sup>weight.

عِنْدِي سَيَّارَةٌ <sup>٢</sup>قَدِيمَةٌ لَكِنَّهَا <sup>٣</sup>دَائِمًا فِي <sup>٤</sup>التَّصْلِيحِ <sup>٥</sup>فَأُرِيدُ أَنْ <sup>٦</sup>أَبِيعَهَا أَوْ  
<sup>٧</sup>أَبْدِلَهَا بِسَيَّارَةٍ <sup>٨</sup>أُخْرَى <sup>٩</sup>وَلَكِنِّي لَمْ <sup>١٠</sup>أَخْتَرْ <sup>١١</sup>الْصَّنْفَ <sup>١٢</sup>بَعْدَ <sup>١٣</sup>لِأَنَّ ذَلِكَ  
<sup>١٤</sup>يَتَوَقَّفُ عَلَى <sup>١٥</sup>بَيْعِ سَيَّارَتِي <sup>١٦</sup>أَوَّلًا.

- (4) <sup>١</sup>I have <sup>٢</sup>an old car but it <sup>٣</sup>is always being <sup>٤</sup>repaired. <sup>٥</sup>I want <sup>٦</sup>to sell it  
or <sup>٧</sup>exchange it for <sup>٨</sup>another car <sup>٩</sup>but I have not <sup>١٠</sup>chosen <sup>١١</sup>the type <sup>١٢</sup>yet  
<sup>١٣</sup>because that <sup>١٤</sup>depends on <sup>١٥</sup>selling my car <sup>١٦</sup>first.

أَقُمْ يَا شَابُّ عَنْ <sup>٢</sup>الْكُرْسِيِّ <sup>٣</sup>وَأَسْمَحْ <sup>٤</sup>لِلضَّيْفِ بِأَنْ <sup>٥</sup>يَجْلِسَ فِي <sup>٦</sup>مَكَانِكَ!

- (5) Oh young man! <sup>١</sup>Stand up (from <sup>٢</sup>the chair) <sup>٣</sup>and let <sup>٤</sup>the guest <sup>٥</sup>sit down  
<sup>٦</sup>instead (in <sup>٦</sup>your place)!

ذَهَبْتُ <sup>١</sup>لِلزِّيَارَةِ <sup>٢</sup>جَدِّي فِي مَنْزِلِهِ فَكَانَ <sup>٣</sup>نَائِمًا فِي <sup>٤</sup>غُرْفَةِ النَّوْمِ، <sup>٥</sup>فَجَلَسْتُ  
<sup>٦</sup>بَعْضَ <sup>٧</sup>الْوَقْتِ فِي <sup>٨</sup>غُرْفَةِ الْجُلُوسِ <sup>٩</sup>مَعَ <sup>١٠</sup>جَدَّتِي حَتَّى <sup>١١</sup>قَامَ مِنْ <sup>١٢</sup>النَّوْمِ.  
<sup>١٣</sup>فَفَرِحَ <sup>١٤</sup>بِمُشَاهَدَتِي <sup>١٥</sup>وَجَلَسَ <sup>١٦</sup>بِجَوَارِي، <sup>١٧</sup>يَتَحَدَّثُ عَنْ <sup>١٨</sup>سُوءِ <sup>١٩</sup>حَالَتِهِ

الصَّحِيَّةُ، <sup>21</sup>وَصَارَ <sup>22</sup>يَخَافُ مِنْ <sup>23</sup>الْمَوْتِ <sup>24</sup>فَقُلْتُ لَهُ: لَا <sup>25</sup>تَخَفْ فَإِنَّ <sup>26</sup>الْعُمْرَ <sup>27</sup>بِيَدِ اللَّهِ <sup>28</sup>وَحْدَهُ.

- (6) I went <sup>1</sup>to visit <sup>2</sup>my grandfather at his house. He was <sup>3</sup>asleep in <sup>4</sup>the bedroom, so <sup>5</sup>I sat in <sup>8</sup>the sitting room for <sup>6,7</sup>a while (lit. <sup>6</sup>for some <sup>7</sup>time) <sup>9</sup>with <sup>10</sup>my grandmother until <sup>11</sup>he got up (from <sup>12</sup>sleep). <sup>13</sup>He was pleased <sup>14</sup>to see me <sup>15</sup>and sat <sup>16</sup>next to me, <sup>17</sup>talking about his <sup>18</sup>bad (<sup>19</sup>state of) <sup>20</sup>health. <sup>21</sup>He began <sup>22</sup>to be afraid of <sup>23</sup>dying, so <sup>24</sup>I said to him: 'Don't <sup>25</sup>be afraid – the <sup>26</sup>lifespan is <sup>27</sup>in the hands of God <sup>28</sup>alone.'

لَوْ <sup>2</sup>لَمْ <sup>3</sup>يَكُنْ <sup>4</sup>الْقَانُونُ فِي <sup>5</sup>الدُّوَلِ (دَوْلَةٍ) <sup>6</sup>الْمُتَحَضِّرَةِ <sup>7</sup>مُطَبَّقًا <sup>8</sup>وَمُحْتَرَمًا، <sup>9</sup>لَمَا <sup>10</sup>سَادَ <sup>11</sup>الْأَمْنُ <sup>12</sup>وَالْعَدَالَةُ.

- (7) If <sup>4</sup>the law in (the) <sup>6</sup>civilized <sup>5</sup>countries <sup>3</sup>was <sup>2</sup>not <sup>7</sup>applied <sup>8</sup>and respected, then <sup>11</sup>safety <sup>12</sup>and justice <sup>9</sup>would not <sup>10</sup>prevail.

يُقَالُ إِنَّ هُنَاكَ <sup>2</sup>إِشَاعَةً <sup>3</sup>تَقُولُ إِنَّ <sup>4</sup>غِيَابَ الرَّئِيسِ <sup>5</sup>الطَّوِيلَ عَنْ <sup>6</sup>اجْتِمَاعَاتِ <sup>7</sup>مَجْلِسِ <sup>8</sup>الْوُزَرَاءِ (وَزِيرٍ) <sup>9</sup>سَبَبُهُ <sup>10</sup>مَرَضُهُ <sup>11</sup>الْخَطِيرُ، وَأَنَّ <sup>12</sup>مَوْتَهُ <sup>13</sup>قَدْ <sup>14</sup>يُسَبِّبُ <sup>15</sup>أَزْمَةً <sup>16</sup>سِيَاسِيَّةً فِي <sup>17</sup>الْبِلَادِ.

- (8) <sup>2</sup>Rumour has it (lit. <sup>1</sup>it is said that there is a <sup>2</sup>rumour <sup>3</sup>saying) that the president's <sup>5</sup>long <sup>4</sup>absence from the cabinet (lit. <sup>7</sup>the Council of Ministers) <sup>6</sup>meetings is <sup>8</sup>because of his <sup>10</sup>serious <sup>9</sup>illness, and that <sup>11</sup>his death <sup>12</sup>might <sup>13</sup>cause <sup>15</sup>a political <sup>14</sup>crisis in the country.

أَقَادَ / سَاقَ السَّيَّارَةَ وَكَانَ قَدْ <sup>2</sup>نَسِيَ <sup>3</sup>رُخْصَةَ / إِجَازَةَ <sup>4</sup>السَّوْقِ فِي <sup>5</sup>الْبَيْتِ <sup>6</sup>فَأَوْفَقَتْهُ <sup>7</sup>دُورِيَّةٌ مِنْ <sup>8</sup>الْشَّرْطَةِ <sup>9</sup>فَسَأَلُوهُ عَنِ الرُّخْصَةِ. <sup>10</sup>أَجَابَ أَنَّهُ قَدْ <sup>11</sup>نَسِيَهَا فِي <sup>12</sup>الْبَيْتِ <sup>13</sup>فَلَمْ <sup>14</sup>يُصَدِّقُوهُ <sup>15</sup>حَتَّى <sup>16</sup>أَعَادُوهُ إِلَى <sup>17</sup>الْبَيْتِ <sup>18</sup>وَشَاهَدُوا <sup>19</sup>الْإِجَازَةَ <sup>20</sup>بِأَعْيُنِهِمْ (عَيْنٍ).

- (9) <sup>1</sup>He drove the car, but had <sup>2</sup>left (lit. <sup>2</sup>forgotten) <sup>4</sup>the driving <sup>3</sup>licence at home. A <sup>7</sup>police <sup>6</sup>patrol <sup>5</sup>stopped him and <sup>8</sup>asked him for his licence. <sup>9</sup>He replied that <sup>10</sup>he had left it (lit. <sup>10</sup>forgot it) at home, but they <sup>11</sup>did not <sup>12</sup>believe him <sup>13</sup>until <sup>14</sup>they had taken (lit. returned) him home <sup>15</sup>and seen <sup>16</sup>the licence <sup>17</sup>with their own eyes.

١ سَافَرْتُ إِلَى عَمَّانَ ٢ لِأَزُورَ ٣ صَدِيقًا ٤ لِي ٥ يَسْكُنُ هُنَاكَ وَقَدْ ٦ قُمْنَا ٧ مَعًا  
٨ بِزِيَارَةٍ إِلَى مَدِينَةِ الْعَقْبَةِ عَلَى ٩ الْبَحْرِ ١٠ الْأَحْمَرِ. ١١ فَأَخَذْنَا ١٢ حَافِلَةً  
١٣ سِيَاحِيَّةً، وَفِي ١٤ طَرِيقِنَا ١٥ مَرَرْنَا عَلَى الْمَدِينَةِ ١٦ الْأَثَرِيَّةِ الْبَتْرَاءِ.  
١٧ فَتَجَوَّلْنَا فِيهَا ١٨ أَكْثَرَ مِنْ ١٩ سَاعَتَيْنِ. ٢٠ ثُمَّ ٢١ تَابَعْنَا ٢٢ طَرِيقَنَا إِلَى  
الْعَقْبَةِ. ٢٣ وَبَعْدَ أَنْ ٢٤ أَقْمْنَا ٢٥ لِمُدَّةٍ ٢٦ أُسْبُوعٍ فِي الْعَقْبَةِ ٢٧ عُدْنَا إِلَى  
عَمَّانَ ٢٨ وَمِنْ هُنَاكَ ٢٩ عُدْتُ إِلَى بَيْرُوتَ.

- (10) ١ I travelled to Amman ٢ to visit ٣ a friend ٤ of mine who ٥ lives there, and  
٦ together ٧ we went ٨ to visit the city of Aqaba on the ٩ Red ١٠ Sea. ١١ We  
took ١٣ a tour (١٣ tourism) ١٢ bus and on ١٤ our way ١٥ we passed by the  
١٦ ancient city of Petra, so ١٧ we wandered around it (trekked through it)  
for ١٨ more than ١٩ two hours. ٢٠ Then ٢١ we continued on ٢٢ our way to  
Aqaba. ٢٣ After ٢٤ we had stayed for ٢٦ a week (lit. for one week's ٢٥ time) in  
Aqaba, ٢٧ we went back to Amman, ٢٨ and from there ٢٩ I returned to  
Beirut.

#### Translate into Arabic:

- (1) The law is applied and respected in the country.
- (2) I travelled by aeroplane with a friend to Beirut, Amman and Aqaba.
- (3) I wish you had visited my grandfather before his serious illness.
- (4) I advise you to sit for some time in the sitting room with my grandmother.
- (5) I have an old chair that I want to sell (it) to a friend of mine who lives in Amman.
- (6) The young man left (forgot) his driving licence, letter and (his) photograph on the bus.
- (7) Write to me whenever you can because I miss you.
- (8) (إِنَّ) The death of the president might cause a political crisis in the country.
- (9) I travelled by coach (a tour bus) with a friend, who sat beside me talking about his bad state of health.
- (10) The stewardess helped my grandfather when he left the aeroplane.

- (11) The young man let the guest sit on a chair in the sitting room.
- (12) My grandmother began to be afraid of death. I told her not to be afraid since one's lifespan is in the hands of God alone.
- (13) When the young disabled man got out of the car, he was leaning on a walking stick.
- (14) Rumour has it that the president was stopped by a police patrol and asked for his driving licence.
- (15) My guest and I took a coach (a tour bus) to the ancient city of Petra. We wandered around it (trekked through it) for more than two hours.

# Verbs with a weak final radical, doubly weak verbs and weak verbs with hamzah

**33.1** Verbs with a weak final radical و /w/ or ي /y/ are called defective verbs **أَلْفَعْلُ النَّاقِصُ**. The final weak radical appears as ʾalif ا /ā/ or ʾalif maqṣūrah ي /ā/ in the basic verb form (perfect, third person masc. sing.) upon combining with the personal ending. The defective verbs fall into the following categories according to their vocalization.

**33.2** If the final radical is و /w/, then the basic form (perfect, third person masc. sing.) ends in ʾalif ا... /...ā/ (contraction of...a-w-a), and the imperfect (in most persons) ends in و... /...ū/ (contraction of...u-w-u), e.g.

**Perfect** (3. masc. sing.)

دَعَا (for: دَعَوْ)   
 daʿā, to invite daʿawa)

غَزَا (for: غَزَوْ)   
 gaza, to raid gaza)

**Imperfect** (3. masc. sing.)

يَدْعُو   
 yadʿū

يَغْزُو   
 yaġzū

**33.3** If the final radical is ي /y/ and the middle radical has the vowel kasrah /i/, then the basic form ends quite regularly in ي... /...iya/, but the imperfect ends in ʾalif maqṣūrah ي... /...ā/ (contraction of ...a-y-u), e.g.

**Perfect** (3. masc. sing.)

لَقِيَ   
 laqiya, to meet

**Imperfect** (3. masc. sing.)

يَلْقَى (for: يَلْقَى)   
 yalqā yalqayu)

نَسِيَ	يَنْسَى	(for: يَنْسَى)
nasiya, to forget	yansā	yansayu

**33.4** If the final radical is ي /y/ and the middle radical has the vowel *fathah* /a/, then the basic form ends in *ʾalif maqṣūrah* ي... /...ā/ (contraction of ...a-y-a), and the imperfect ends in ي... /...ā/ (contraction of ...i-y-u):

<b>Perfect</b> (3. masc. sing.)		<b>Imperfect</b> (3. masc. sing.)
قَضَى	(for: قَضَى)	يَقْضِي
qaḍā, to judge	qaḍaya	yaqḍī
رَمَى	(for: رَمَى)	يَرْمِي
ramā, to throw	ramaya	yarmī

**33.5** A very small number of verbs, of the type discussed above in paragraph 33.4, have *ʾalif maqṣūrah* ي... /...ā/ (contraction of ...a-y-u) also in the imperfect tense, e.g.

<b>Perfect</b> (3. masc. sing.)		<b>Imperfect</b> (3. masc. sing.)	
سَعَى	(for: سَعَى)	يَسْعَى	(for: يَسْعَى)
saʿā, to strive	saʿaya	yasʿā	yasʿayu
نَهَى	(for: نَهَى)	يَنْهَى	(for: يَنْهَى)
nahā, to forbid	nahaya	yanhā	yanhayu

**33.6** All verb forms I–X of roots with a weak final radical و... /w/ or ي... /y/ omit this final radical in the jussive and imperative, e.g.

<b>Perfect</b>	<b>Imperf. ind.</b>	<b>Imperf. juss.</b>	<b>Imperative</b>
رَمَى	يَرْمِي	يَرْمِ	إِرْمِ!
ramā, to throw	yarmī	yarmi	ʾirmi!
رَجَا	يَرْجُو	يَرْجُ	أَرْجُ!
rağā, to hope	yarğū	yarğū	ʾurğū!
إِرْتَضَى (VIII)	يَرْتَضِي	يَرْتَضِ	إِرْتَضِ!
ʾirtaḍā, to be satisfied	yartaḍī	yartaḍi	ʾirtaḍi!

**33.7** The passive of all verbs with a weak final radical و... /w/ or ي... /y/ is conjugated according to the same pattern as the strong verbs, e.g.

Active Perfect	Passive Perfect	Passive Imperfect	Subj.	Juss.
دَعَا	دُعِيَ	يُدْعَى	يُدْعَى	يُدْعَ
daʿā, to invite	duʿiya	yudʿā	yudʿā	yudʿa
لَقِيَ	لُقِيَ	يُلْقَى	يُلْقَى	يُلْقَ
laqiya, to meet	luqiya	yulqā	yulqā	yulqa
رَمَى	رُمِيَ	يُرْمَى	يُرْمَى	يُرْمَ
ramā, to throw	rumiya	yurmā	yurmā	yurma
سَعَى	سُعِيَ	يُسْعَى	يُسْعَى	يُسْعَ
saʿā, to strive	suʿiya	yusʿā	yusʿā	yusʿa

**33.8** The conjugation of the derived verb forms II–X of verbs with a weak final radical و... /...w/ or ي... /...y/ is identical to that of the derived verb forms of strong verbs. There is an exception with some verbal nouns where the weak final radical after the ʾalif is changed to hamzah, e.g. لِقَاءٌ liqāʾun ‘meeting’ (for: لِقَايُ liqāyun) from the root لقي lqy ‘to meet’.

See the pattern tables of verbs with a weak final radical و /w/ or ي /y/ and their conjugations in the appendices.

**33.9** The declension of the active participle of verbs with a weak final radical و... /w/ or ي... /y/ is illustrated below with the help of the active participle قَاضٍ qāḍin ‘judge’, from the verb قَضَى qaḍā ‘to judge’. It should be noted that the active participle has only two case endings in the masculine singular: /...in/ for both the nominative and genitive and /...an/ for the accusative:

masc. indef.	masc. def. singular	fem. indef.
Nom. قَاضٍ (for: قَاضٍ) qāḍin qāḍiyun	القَاضِي (for: القَاضِي) ʾal-qāḍī ʾal-qāḍiyu	قَاضِيَةٌ qāḍiyatun
Gen. قَاضٍ (for: قَاضِي) qāḍin qāḍiyin	القَاضِي (for: القَاضِي) ʾal-qāḍī ʾal-qāḍiyi	قَاضِيَةٍ qāḍiyatin
Acc. قَاضِيًا qāḍiyan	القَاضِيَّ ʾal-qāḍiya	قَاضِيَةً qāḍiyatan
dual		
Nom. قَاضِيَانِ qāḍiyāni	القَاضِيَانِ ʾal-qāḍiyāni	قَاضِيَتَانِ qāḍiyatāni
Acc. قَاضِيَيْنِ and qāḍiayni gen.	القَاضِيَيْنِ ʾal-qāḍiayni	قَاضِيَتَيْنِ qāḍiyatayni
plural		
Nom. قَاضُونَ qāḍūna	القَاضُونَ ʾal-qāḍūna	قَاضِيَاتُ qāḍiyātun
Acc. قَاضِينَ and qāḍīna gen.	القَاضِينَ ʾal-qāḍīna	قَاضِيَاتٍ qāḍiyātin

Note: A common plural for both masc. and fem. is the broken plural قُضَاةٌ quḍātun.

### 33.10 Doubly weak verbs

Some of the most common verbs have the two weak radicals و /w/ and ي /y/. They are called in Arabic **الْفَيْفُ**. The following are the most common types:



- (a) Verbs with و /w/ or ي /y/ as initial and final radical: These verbs obey both the rules for verbs with a weak initial radical as well as the rules for verbs with a weak final radical, e.g.

<b>Perfect</b>	<b>Imperfect</b>			<b>Imperative</b>			
	<b>Ind.</b>	<b>Subj.</b>	<b>Juss.</b>	<b>Singular</b>		<b>Plural</b>	
				<b>Masc.</b>	<b>Fem.</b>	<b>Masc.</b>	<b>Fem.</b>
وَقَى	يَقِي	يَقِي	يَقِ	قِ	قِي	قُوا	قِينَ
waqā	yaqī	yaqiya	yaqi	qi!	qī!	qū!	qīna!
to protect, prevent							

The active participle is وَاقٍ wāqin ‘protective, preservative’ and is declined like قَاضٍ qāḍin ‘judge’. The verbal noun (**maṣḍar**) is وِقَاٌ wiqā’un or وِقَايَةٌ wiqāyatun ‘protection, prevention’.

Note: Verb form VIII is very common for the above-mentioned verb, being اتَّقَى ’ittaqā ‘to fear God’ (Quranic), for اِوتَقَى ’iwtaqā. The verbal noun (**maṣḍar**) of form VIII of this verb is اِتِّتَقَاءٌ ’ittiqā’un.

- (b) Verbs with wāw و /w/ and yā’ ي /y/ as second and third radical, respectively, are conjugated in the same way as verbs with a weak final radical. The weak middle radical و /w/ or ي /y/ is fully pronounced, e.g.

<b>Perfect</b>	<b>Imperfect</b>
شَوَى šawā, to grill, barbecue (for: شَوَى šawaya)	يَشْوِي yašwī
(conjugated like v. رَمَى ramā, to throw)	يَرْمِي yarmi
قَوِيَ qawiya, to be strong	يَقْوَى yaqwā
(conjugated like v. نَسِيَ nasiya, to forget)	يَنْسَى yansā

### 33.11 Weak verbs with hamzah

Verbs with a weak middle radical و... /w/ or ...ي... /y/ and final **hamzah** are very common, e.g.

**Perfect**

جَاءَ gā'a, to come (for: جَاءَ gā'a)

شَاءَ šā'a, to wish (for: شَاءَ šā'a)

سَاءَ sā'a, to be bad (for: سَاءَ sā'a)

**Imperfect**

يَجِيءُ yağī'u

يَشَاءُ yašā'u

يَسُوءُ yasū'u

Verbs with  
a weak final  
radical,  
doubly  
weak verbs

**33.12** Verbs with a middle **hamzah** and final **ʾalif-maqṣūrah** ي (in the basic form) are rare, but include the common verb رَأَى raʾā 'to see'. In the perfect it is conjugated like verbs with a final **ʾalif maqṣūrah** سى..., but in the imperfect the middle **hamzah** أ /...a.../ is, exceptionally, omitted:

**Perfect**

رَأَى raʾā, to see (for: رَأَى raʾāya)

(conjugated like v. رَمَى ramā, 'to throw')

**Imperfect**

يَرَى yarā (for: يَرَى yarā)

Note: The middle **hamzah** is also omitted in form IV: أَرَى arā 'he showed', which in the imperfect is يَرِي yurī. (See paradigm A2.16 in Appendix 2.)

**Exercises****Practise your reading:**

هَؤُلَاءِ<sup>1</sup> التُّجَّارُ (تَاجِرٌ)<sup>2</sup> يَشْتَرُونَ<sup>3</sup> وَيَبِيعُونَ<sup>4</sup> بَضَائِعَ (بِضَاعَةً)<sup>5</sup>  
مُهْرَبَةً فِي السُّوقِ.

- (1) These <sup>1</sup>traders (merchants) are <sup>2</sup>buying and <sup>3</sup>selling <sup>4</sup>smuggled goods in <sup>5</sup>the market.

بَعْدَ أَنْ<sup>1</sup> أَمْضَيْنَا<sup>2</sup> حَوَالِي<sup>3</sup> أَرْبَعَ سَاعَاتٍ<sup>4</sup> نَتَمَشَّى فِي<sup>5</sup> الْغَابَةِ<sup>6</sup>  
دَعَانَا<sup>7</sup> أَحَدُ<sup>8</sup> زُمَلَانِنَا (زَمِيلٌ) إِلَى<sup>9</sup> الْغُذَاءِ فِي مَنْزِلِهِ.

- (2) <sup>1</sup>After <sup>2</sup>we spent <sup>3</sup>around <sup>4</sup>four hours <sup>5</sup>walking (strolling) in <sup>6</sup>the forest, <sup>7</sup>one of <sup>8</sup>our colleagues <sup>9</sup>invited us to <sup>10</sup>dinner at his home.

هَلْ أَتَيْتَ مِنَ الشَّارِعِ؟ لَا، أَتَيْتُ مِنَ الدُّكَّانِ.

- (3) Did <sup>1</sup>you come (in) from <sup>2</sup>the street? No, I came from <sup>3</sup>the shop.

لَمْ<sup>2</sup> أَرَفِي<sup>3</sup> عُمْرِي<sup>4</sup> أَجْمَلَ مِنْ هَذِهِ<sup>5</sup> الْفَتَاةِ.

- (4) I have <sup>1</sup>never in <sup>3</sup>my life <sup>2</sup>seen <sup>4</sup>a more beautiful <sup>5</sup>young girl than this.

نَلْتَقِي<sup>1</sup> فِي<sup>2</sup> الْأُسْبُوعِ<sup>3</sup> الْآتِي<sup>4</sup>، إِنْ<sup>5</sup> شَاءَ اللَّهُ.

- (5) <sup>1</sup>We will meet <sup>3</sup>next <sup>2</sup>week, God <sup>5</sup>willing (lit. <sup>4</sup>if God <sup>5</sup>wills).

أَحْكِي<sup>1</sup> أَنْ مَعْلَمَ<sup>2</sup> الرِّيَاضَةِ فِي مَدْرَسَةِ<sup>3</sup> قَرْيَتِي<sup>4</sup>، وَيَدْعَى عَلِيًّا، قَدْ<sup>5</sup>  
يُسْتَدْعَى لِيَكُونَ<sup>7</sup> أَحَدَ<sup>8</sup> الْحُكَّامِ (حَكْمٌ) فِي<sup>9</sup> مُبَارَاةٍ (مُبَارَاةٌ)  
الْأَنْدِيَّةِ (نَادٍ) لِلْمُصَارَعَةِ الَّتِي<sup>11</sup> سَتُقَامُ (قَامَ) فِي الْعَاصِمَةِ.<sup>12</sup>

- (6) <sup>1</sup>It was said that <sup>2</sup>the sports teacher at <sup>3</sup>my village school, <sup>4</sup>who is called Ali, <sup>5</sup>may <sup>6</sup>be invited to be <sup>7</sup>one of <sup>8</sup>the judges at the <sup>11</sup>wrestling <sup>9</sup>matches that are <sup>12</sup>taking place in <sup>10</sup>clubs in the capital.

إِسْتَأْتُ جِدًّا الْيَوْمَ<sup>2</sup> عِنْدَمَا<sup>3</sup> التَّقَيْتُ<sup>4</sup> فَجَاءَتْ فِي<sup>5</sup> الشَّارِعِ بِصَدِيقٍ<sup>6</sup> لَمْ<sup>7</sup>  
أَرَهُ<sup>8</sup> مِنْذُ<sup>9</sup> زَمَنِ<sup>10</sup> طَوِيلٍ،<sup>11</sup> فَاجَأَنِي<sup>12</sup> بِسُؤَالٍ عَنِ<sup>13</sup> صِحَّةِ<sup>14</sup> إِشَاعَةٍ<sup>15</sup>  
تُرَوِّى أَنِّي<sup>16</sup> طَلَقْتُ زَوْجَتِي<sup>17</sup> نَفَيْتُ ذَلِكَ<sup>18</sup> طَبَعًا وَقُلْتُ لَهُ<sup>19</sup> إِنَّهَا<sup>20</sup> فَقَطْ<sup>21</sup>  
إِشَاعَةٌ كَاذِبَةٌ.<sup>22</sup>

- (7) Today I was very much <sup>1</sup>offended, <sup>2</sup>when I <sup>4</sup>suddenly <sup>3</sup>met a friend in <sup>5</sup>the street whom I have <sup>6</sup>not <sup>7</sup>seen <sup>8</sup>for a <sup>10</sup>long <sup>9</sup>time. <sup>11</sup>He surprised me when he <sup>12</sup>asked about <sup>13</sup>the truth of <sup>14</sup>a rumour (that <sup>15</sup>says) that <sup>16</sup>I have divorced my wife. <sup>18</sup>Of course <sup>17</sup>I denied it and told him <sup>19</sup>that it is <sup>20</sup>only a <sup>22</sup>false <sup>21</sup>rumour.

لَا<sup>1</sup> تَنْسَ أَنْ<sup>2</sup> تَأْتِيَ الْيَوْمَ<sup>3</sup> لِسَمَاعِ<sup>4</sup> الْمُحَاضَرَةِ الَّتِي<sup>5</sup> سَيَقْدِمُهَا<sup>6</sup> بَاحِثٌ<sup>7</sup>  
فِي قَضِيَّةِ<sup>8</sup> الْأَلْجِئِينَ (لَاجِيٍّ).<sup>9</sup> أَسِفٌ جِدًّا أَنَا<sup>10</sup> لَسْتُ (لَيْسَ)  
أَتِيًّا لِأَنِّي عَلَى<sup>12</sup> مَوْعِدٍ<sup>13</sup> لِشِرَاءِ<sup>14</sup> شِقَّةٍ جَدِيدَةٍ.<sup>11</sup>

- (8) Do not <sup>1</sup>forget <sup>2</sup>to come today <sup>3</sup>to hear <sup>4</sup>the lecture which <sup>5</sup>will be delivered by <sup>6</sup>a researcher on the <sup>8</sup>refugee <sup>7</sup>issue. <sup>9</sup>I am very sorry <sup>10</sup>I am not <sup>11</sup>coming because I have <sup>12</sup>an appointment <sup>13</sup>to buy a new <sup>14</sup>flat (apartment).

١ عَفْوًا لَا ٢ أُرِيدُ أَنْ ٣ أَبْقَى فِي ٤ الدَّاخلِ ٥ وَالْجَوْجَمِيلِ ٦ وَصَافٍ ٧ تَعَالِ  
٨ نَتَمَشَّى فِي السُّوقِ وَفِي ٩ نَفْسِ ١٠ الْوَقْتِ ١١ أَشْتَرِي ١٢ هَدِيَّةً ١٣ أَوْصَتَنِي  
عَلَيْهَا ١٤ أُخْتِي.

- (9) <sup>1</sup>Sorry, I do not <sup>2</sup>want <sup>3</sup>to stay <sup>4</sup>indoors (inside) in this nice <sup>6</sup>clear  
<sup>5</sup>weather. <sup>7</sup>Come and <sup>8</sup>walk in the market and at <sup>9</sup>the same <sup>10</sup>time <sup>11</sup>I will  
buy <sup>12</sup>a gift which <sup>14</sup>my sister <sup>13</sup>has asked me for.

١ دَعَوْتُ ٢ أَلْبَارِحَةَ بَعْضَ ٣ الْأَصْدِقَاءِ (صَدِيقٌ) عَلَى فَنْجَانِ قَهْوَةٍ فِي ٤ أَحَدِ  
الْمَقَاهِي (مَقْهَى)، وَلَكِنِّي ٥ لِسُوءِ ٦ الْحَظِّ ٧ نَسِيتُ ٨ نَقُودِي فِي الْبَيْتِ،  
٩ فَدَفَعَ أَحَدُهُمُ ١٠ الْحِسَابَ. ١١ كَمَا ١٢ أَعْطَانِي ١٣ مَبْلَغًا صَغِيرًا ١٤ لِأَشْتَرِي  
بَعْضَ ١٥ الْأَشْيَاءِ (شَيْءٍ) الَّتِي ١٦ أَحْتَاجُهَا فِي الْبَيْتِ.

- (10) <sup>2</sup>Yesterday <sup>1</sup>I invited some <sup>3</sup>friends for a cup of coffee in <sup>4</sup>a cafe (lit. in  
<sup>4</sup>one of the coffee shops), but <sup>5</sup>unfortunately (lit. <sup>5</sup>bad <sup>6</sup>luck, fortune) <sup>7</sup>I  
left (lit. <sup>7</sup>I forgot) <sup>8</sup>my money at home, so one of them <sup>9</sup>paid <sup>10</sup>the bill. He  
<sup>11</sup>also <sup>12</sup>gave me a small <sup>13</sup>sum <sup>14</sup>to buy some <sup>15</sup>things which <sup>16</sup>I need at  
home.

١ ضَابطٌ ذو ٢ رُتَبَةٍ ٣ عَالِيَةٍ فِي ٤ الْجَيْشِ، ٥ دَنَا فِي ٦ الْمَتَمِّ مِنْ ٧ جُثْمَانِ  
٨ الْجُنْدِيِّ ٩ الشَّهِيدِ، ١٠ فَحَيَّاهُ ١١ نَحِيَّةً ١٢ عَسْكَرِيَّةً ١٣ وَحَنَى ١٤ رَأْسَهُ لَهُ.

- (11) At <sup>7</sup>the funeral <sup>4</sup>a high-<sup>2,3</sup>ranking <sup>1</sup>officer in <sup>5</sup>the army <sup>6</sup>approached <sup>10</sup>the  
martyred <sup>9</sup>soldier's <sup>8</sup>body. <sup>11</sup>He <sup>11</sup>saluted him with <sup>13</sup>a military <sup>12</sup>salute  
<sup>14</sup>and bowed <sup>15</sup>his head towards him.

١ تُوَفِّيَ وَالِدُ أَحَدِ أَصْدِقَائِي ٢ فَأَرْسَلْتُ لِصَدِيقِي ٣ رِسَالَةً ٤ التَّعْزِيَةَ ٥ التَّالِيَةَ:  
٦ أَوْكَدْ ٧ لَكَ أَنَّ ٨ الْخَبَرَ ٩ الْمُحْزَنَ ١٠ بِوَفَاةِ وَالِدِكَ ١١ جَعَلَنِي ١٢ مُشَارِكًا  
١٣ لِأَحْزَانِكَ (حُزْنٌ) فِي هَذِهِ ١٤ الْمَأْسَاةِ.

- (12) The father of one of my friends <sup>1</sup>died <sup>2</sup>so I sent my friend <sup>5</sup>the following  
<sup>3</sup>letter of <sup>4</sup>condolence: 'I assure <sup>7</sup>you that <sup>9</sup>the sad <sup>8</sup>news of your  
father's <sup>10</sup>death <sup>11</sup>made me <sup>12</sup>share <sup>13</sup>the sadness of <sup>14</sup>your tragedy with  
you.'

ذَهَبْتُ<sup>١</sup> مَسَافَةً طَوِيلَةً عَلَى<sup>٢</sup> الْأَقْدَامِ (قَدَمٌ)<sup>٣</sup> لِأُصَلِّيَ<sup>٤</sup> صَلَاةَ<sup>٥</sup> الظُّهْرِ فِي  
الْجَامِعِ<sup>٦</sup> وَلَأَسْتَمِعَ<sup>٧</sup> لَتِلَاوَاتٍ جَمِيلَةٍ مِنَ الْقُرْآنِ الْكَرِيمِ<sup>٩</sup>.

- (13) I went a long <sup>1</sup>way (distance) <sup>2</sup>on foot <sup>3</sup>to pray (perform) <sup>5</sup>the noon  
<sup>4</sup>prayer in <sup>6</sup>the mosque <sup>7</sup>and to hear (some) beautiful <sup>8</sup>recitations from  
the <sup>9</sup>Holy Quran.

لَمْ نَرَ<sup>١</sup> أَخَاكَ<sup>٢</sup> سِوَى<sup>٣</sup> مَرَّةٍ<sup>٤</sup> وَاحِدَةٍ<sup>٥</sup> طِيلَةً<sup>٦</sup> الْفَتْرَةِ<sup>٧</sup> الَّتِي<sup>٨</sup> قَضَيْنَاهَا<sup>٩</sup>  
<sup>٩</sup>هُنَا، <sup>١٠</sup>أَدْعُهُ مَرَّةً إِلَى<sup>١١</sup> الْغَدَاةِ أَوْ<sup>١٢</sup> الْعِشَاءِ!

- (14) We only saw your brother <sup>4,5</sup>once (lit. we did not <sup>1</sup>see <sup>2</sup>your brother  
<sup>3</sup>except <sup>5</sup>one <sup>4</sup>time) <sup>6</sup>during <sup>7</sup>the time <sup>8</sup>we spent <sup>9</sup>here. <sup>١٠</sup>Invite him some  
time (lit. once) to <sup>١١</sup>lunch or <sup>١٢</sup>dinner!

جَاءَ<sup>١</sup> الْمُشَاهِدُونَ<sup>٢</sup> لِيَرَوْا<sup>٣</sup> الْمُبَارَاةَ<sup>٤</sup> النَّهَائِيَّةَ<sup>٥</sup> فِي كُرَةِ<sup>٦</sup> الْقَدَمِ<sup>٧</sup> بَيْنَ<sup>٨</sup>  
السُّوَيْدِ<sup>٩</sup> وَالْمَانِيَا<sup>١٠</sup>.

- (15) <sup>2</sup>The spectators <sup>1</sup>came <sup>3</sup>to see the <sup>5</sup>final <sup>6,7</sup>football <sup>4</sup>match <sup>8</sup>between  
<sup>9</sup>Sweden and <sup>١٠</sup>Germany.

لَقَدْ<sup>١</sup> أَخْطَأْتُ مَعَكَ يَا أُمِّي،<sup>٢</sup> فَلَا<sup>٣</sup> تَبْكِي! <sup>٤</sup>وَالَّذِي<sup>٥</sup> جَرَى<sup>٦</sup> قَدْ<sup>٧</sup> مَضَى<sup>٨</sup>  
<sup>٩</sup>وَأَرْجُو<sup>٨</sup> الْمَعْدَرَةَ.

- (16) <sup>1</sup>I have wronged you, mother, <sup>2</sup>don't <sup>3</sup>cry! <sup>4</sup>What <sup>5</sup>happened <sup>7</sup>is <sup>6</sup>already  
<sup>7</sup>passed <sup>8</sup>and I ask (your) <sup>9</sup>forgiveness.

### Translate into Arabic:

- (1) Next week is the army officer's funeral.
- (2) My brother invited me to dinner at his new flat.
- (3) In all my life I have never seen a cafe more beautiful than this one.
- (4) Have you come from the lecture? No, I came with my wife from the forest.
- (5) A researcher from Germany will deliver a lecture on the refugee issue.
- (6) Rumour has it (says) that the martyred soldier died yesterday.
- (7) Sorry, I don't want to stay inside the shop in this nice clear weather.
- (8) A high ranking officer in the army might be invited to be the referee in the final football match between Sweden and Germany.

- (9) Today, I met a colleague whom I had not seen for a long time.
- (10) Do not forget to come with me today to the mosque to hear some beautiful recitations from the Holy Quran.
- (11) I went a long way on foot with my girlfriend to have lunch at the football club in the capital.
- (12) After I spent around four hours walking in the market with the sports teacher he invited me to dinner at the village school.
- (13) Unfortunately, this trader (merchant) is buying smuggled goods and selling them in the market.

# Cardinal numbers

**34.1** The Arabic cardinal numbers, **الأعداد الأصلية**, are rather complicated and even native speakers make errors in using them. It is important to remember that the numbers 3–10 take the feminine form with **tā' marbūṭah** (ة...) when they qualify a masculine noun, but the masculine form when they qualify a feminine noun.

**34.2** With the exception of the feminine form **إحدى** 'ihdā, 'one', the cardinal numbers 1–10 are inflected for all three cases in the same way as nouns and adjectives.

The nominative forms of the cardinal numbers 1–10 are:

	<i>Used with a masculine noun</i>	<i>Used with a feminine noun</i>
0	صِفْرٌ ṣifrun	صِفْرٌ ṣifrun
1	أَحَدٌ aḥadun (noun)	إِحْدَى 'ihdā (indecl.)
1	وَاحِدٌ wāḥidun (adj.)	وَاحِدَةٌ wāḥidatun
2	إِثْنَانِ itnāni	إِثْنَانٍ itnatāni
3	ثَلَاثَةٌ talātātun	ثَلَاثٌ talātun
4	أَرْبَعَةٌ arba'atun	أَرْبَعٌ arba'un
5	خَمْسَةٌ ḥamsatun	خَمْسٌ ḥamsun
6	سِتَّةٌ sittatun	سِتٌّ sittun
7	سَبْعَةٌ sab'atun	سَبْعٌ sab'un
8	ثَمَانِيَةٌ tamāniyatun	ثَمَانٍ tamānin

9 ٩ تِسْعَةٌ tis‘atun

تِسْعٌ tis‘un

10 ١٠ عَشْرَةٌ ‘aşaratun

عَشْرٌ ‘aşrun

Note a: صِفْرٌ şifrun ‘zero’ comes from the verb صَفَرٌ, which means ‘to be empty’.

Note b: The combined accusative-genitive forms of اِثْنَانِ iṭnāni (m.) and اِثْنَتَانِ iṭnatāni (f.) ‘two’ are: اِثْنَيْنِ iṭnayni (m.) and اِثْنَتَيْنِ iṭnatayni (f.), respectively.

Note c: The number ثَمَانِ ṭaman ‘eight’ is declined like the participle قَاضٍ (see chapter 33 for verbs with a weak final radical).

Note d: The middle consonant ش /š/ in عَشْرَةٌ /‘aşratun/ ‘ten’ takes *fatḥah* in the masculine: عَشْرَةٌ, but *sukūn* in the feminine: عَشْرٌ.

**34.3** The Arabic cardinal numbers differ from English cardinal numbers in that they are nouns and not adjectives (except 2, which has both noun and adjective forms). Therefore the noun following the number is not in the nominative, but takes different case endings according to the number.

The numbers 3–10 are followed by a noun in the indefinite genitive plural.

Remember: The gender of the numbers is decided by the gender of the noun in the singular and not in the plural.

<b>Masculine</b>	<b>Singular</b>	<b>Feminine</b>	<b>Singular</b>
خَمْسَةُ رِجَالٍ ḥamsatu riḡālin five men	(رَجُلٌ) (raḡulun) (man)	لِخَمْسِ بَنَاتٍ li-ḥamsi banātin for five girls	(بِنْتُ) (bintun) (girl)
مِنْ سَبْعَةِ مُعَلِّمِينَ min sab‘ati mu‘allimīna from seven teachers	(مُعَلِّمٌ) (mu‘allimun) (teacher)	سَبْعُ مُعَلِّمَاتٍ sab‘u mu‘allimātin seven teachers	(مُعَلِّمَةٌ) (mu‘allimatun) (teacher)
ثَلَاثَةُ أَيَّامٍ ṭalāṭu ‘ayyāmin three days	(يَوْمٌ) (yawmun) (day)	ثَلَاثُ لَيَالٍ ṭalāṭu layālin three nights	(لَيْلَةٌ) (laylatun) (night)

**34.4** The first two cardinal numbers (1, 2) are used as appositive adjectives to emphasize the amount:



**Masculine**

وَاحِدٌ wāḥidun, one

اِثْنَانِ ʾitnāni, two

وَصَلَ طَالِبٌ وَاحِدٌ

waṣala ṭālibun **wāḥidun**.

(Only) **one** student arrived.

شَاهَدْتُ بِنْتَيْنِ

šāhadtu bintayni.

I saw (only) two girls.

**Feminine**

وَاحِدَةٌ wāḥidatun

اِثْنَتَانِ ʾitnatāni

زَارَنِي مَرَّةً وَاحِدَةً

zāranī marratan **wāḥidatan**.

He visited me **once** (only).

شَاهَدْتُ بِنْتَيْنِ اِثْنَتَيْنِ

šāhadtu bintayni **ʾitnatayni**.

(less commonly used as an adjective)

OR

Note: These numbers never precede the noun adjectivally, because the singular and dual forms of the nouns are sufficient to indicate the number of referents.

وَصَلَ طَالِبٌ

waṣala ṭālibun.

One student arrived.

(Not: وَصَلَ وَاحِدٌ طَالِبٌ)

waṣala wāḥidun ṭālibun.)

وَصَلَتِ طَالِبَتَانِ

waṣalat ṭālibatāni.

Two female students arrived.

(Not: وَصَلَتِ اِثْنَتَانِ طَالِبَتَانِ)

waṣalat ʾitnatāni ṭālibatāni.)

**34.5** The nouns أَحَدٌ aḥadun ‘one’ (masc.) and اِحْدَى iḥdā ‘one’ (fem.) are used in the ʾiḍāfah construction with a noun or a pronoun, e.g.

**Masculine**

أَحَدُ الْوِلْدَانِ aḥadu l-ʾawlādi

one of the children

أَحَدُهُمْ aḥadu-hum

one of them

**Feminine**

اِحْدَى الْبَنَاتِ iḥdā l-banāti

one of the girls

اِحْدَاهُنَّ iḥdā-hunna

one of them

أَحَدٌ aḥadun is also used after a negative particle to mean ‘not . . . any-one, nobody, no one, none’, but the feminine form اِحْدَى iḥdā cannot be used for the same purpose, e.g.

مَا شَاهَدْتُ أَحَدًا

mā šāhadtu ṭaḥadan.

I didn't see anyone.

لَا أَحَدَ فِي الْبَيْتِ

lā ṭaḥada fī l-bayti.

Nobody is at home.

**34.6** بَضْعٌ bidʿu, whose feminine is بَضْعَةٌ bidʿatu, means ‘(a) few, some, several’. It follows the rules for the numbers 3–10, e.g.

**Masc:** بَضْعَةُ أَيَّامٍ bidʿatu ʿayyāmin  
several days

(يَوْمٌ yawmun, masc. sing.)

**Fem:** بَضْعُ لَيَالٍ bidʿu layālin  
several nights

(لَيْلَةٌ laylatun, fem. sing.)

**34.7** The compound numbers 11–19 are followed by a noun in the indefinite accusative singular. Except for the number 12, they are indeclinable. Both parts of the compound number are vocalized with *fathah* at the end. The masculine form of the number 10 is used with masculine nouns and the feminine form of the number 10 is used with feminine nouns.

**Used with a masculine noun**

**Used with a feminine noun**

11 ١١ أَحَدَ عَشَرَ ṭaḥada ʿašara

إِحْدَى عَشْرَةَ iḥdā ʿašrata bintan

12 ١٢ اِثْنًا عَشَرَ iṭnā ʿašara

إِثْنَتَا عَشْرَةَ iṭnatā ʿašrata

13 ١٣ ثَلَاثَةَ عَشَرَ ṭalāṭata ʿašara

ثَلَاثَ عَشْرَةَ ṭalāṭa ʿašrata

14 ١٤ أَرْبَعَةَ عَشَرَ ʿarbaʿata ʿašara

أَرْبَعَ عَشْرَةَ ʿarbaʿa ʿašrata

15 ١٥ خَمْسَةَ عَشَرَ ḥamsata ʿašara

خَمْسَ عَشْرَةَ ḥamsa ʿašrata

16 ١٦ سِتَّةَ عَشَرَ sittata ʿašara

سِتَّ عَشْرَةَ sitta ʿašrata

17 ١٧ سَبْعَةَ عَشَرَ sabʿata ʿašara

سَبْعَ عَشْرَةَ sabʿa ʿašrata

18 ١٨ ثَمَانِيَةَ عَشَرَ tamāniyata ʿašara

ثَمَانِيَةَ عَشْرَةَ tamāniya ʿašrata

19 ١٩ تِسْعَةَ عَشَرَ tisʿata ʿašara

تِسْعَ عَشْرَةَ tisʿa ʿašrata bintan

Note: The accusative-genitive forms of the number 12 are: اِثْنَيْ عَشَرَ iṭnay ʿašara (masc.) and اِثْنَتَا عَشْرَةَ iṭnatay ʿašrata (fem.).

Examples:

**Masculine**

أَحَدَ عَشَرَ وَلَدًا

ʔaḥada ʿašara waladan  
eleven boys (lit. boy)

مِنْ أَحَدَ عَشَرَ رَجُلًا

min ʔaḥada ʿašara raḡulan  
from eleven men (lit. man)

لِخَمْسَةِ عَشَرَ مُعَلِّمًا

li-ḥamsata ʿašara muʿalliman  
for fifteen teachers (lit. teacher, m.)

**Feminine**

إِحْدَى عَشْرَةَ بِنْتًا

ʔiḥdā ʿašrata bintan  
eleven girls (lit. girl)

مَعَ إِحْدَى عَشْرَةَ بِنْتًا

maʿa ʔiḥdā ʿašrata bintan  
with eleven girls (lit. girl)

مِنْ خَمْسَ عَشْرَةَ مُعَلِّمَةً

min ḥamsa ʿašrata muʿallimatan  
from fifteen teachers (lit.  
teacher, f.)

**34.8** The cardinal numbers of the tens **أَلْعُقُودُ**, i.e. 20, 30, 40, 50, 60, 70, 80, 90, are treated as sound plurals. They are followed by the masculine or feminine noun in the indefinite accusative singular.

Used with both masculine and feminine nouns:

**Acc. and gen. / Nom.**

20 عِشْرُونَ / عِشْرِينَ

ʿiṣrūna / ʿiṣrīna

30 ثَلَاثُونَ / ثَلَاثِينَ

ṭalātūna / ṭalātīna

40 أَرْبَعُونَ / أَرْبَعِينَ

ʔarbaʿūna / ʔarbaʿīna

50 خَمْسُونَ / خَمْسِينَ

ḥamsūna / ḥamsīna

60 سِتُّونَ / سِتِّينَ

sittūna / sittīna

70 سَبْعُونَ / سَبْعِينَ

sabʿūna / sabʿīna

80 ثَمَانُونَ / ثَمَانِينَ

ṭamānūna / ṭamānīna

90 تِسْعُونَ / تِسْعِينَ

tisʿūna / tisʿīna

Examples:

**Nominative**

عِشْرُونَ وَلَدًا / بِنْتًا

‘išrūna waladan / bintan

twenty boys/girls (lit. boy/girl)

تِسْعُونَ وَلَدًا / بِنْتًا

tis‘ūna waladan / bintan

ninety boys/girls (lit. boy/girl)

**Accusative and genitive**

عِشْرِينَ وَلَدًا / بِنْتًا

‘išrīna waladan / bintan

تِسْعِينَ وَلَدًا / بِنْتًا

tis‘īna waladan / bintan

**34.9** The compound numbers 20–99 are followed by the noun in the indefinite accusative singular, like the numbers 11–19. These compound numbers are fully declined. The conjunction **وَ** is inserted between the two parts, for example **خَمْسَةٌ وَعِشْرُونَ** ḥamsatun **wa-‘išrūna** ‘twenty-five’, literally ‘five and twenty’, e.g.

	masculine	feminine
Nom.	خَمْسَةٌ وَعِشْرُونَ وَلَدًا ḥamsatun <b>wa-‘išrūna</b> waladan twenty-five boys (lit. boy)	خَمْسٌ وَعِشْرُونَ بِنْتًا ḥamsun <b>wa-‘išrūna</b> bintan twenty-five girls (lit. girl)
Acc.	خَمْسَةً وَعِشْرِينَ وَلَدًا ḥamsatan <b>wa-‘išrīna</b> waladan	خَمْسًا وَعِشْرِينَ بِنْتًا ḥamsan <b>wa-‘išrīna</b> bintan
Gen.	خَمْسَةٍ وَعِشْرِينَ وَلَدًا ḥamsatin <b>wa-‘išrīna</b> waladan	خَمْسٍ وَعِشْرِينَ بِنْتًا ḥamsin <b>wa-‘išrīna</b> bintan

**34.10** The hundreds, 100–900, are followed by the noun in the indefinite genitive singular. The noun can be masculine or feminine. The combinations of the compound numbers are written in two different ways.

100	١٠٠	مِائَةُ mi‘atun OR مِائَةٌ mi‘atun
200	٢٠٠	مِائَتَانِ mi‘atāni (dual, nom.)
200	٢٠٠	مِائَتَيْنِ mi‘atayni (dual, acc. and gen.)
300	٣٠٠	ثَلَاثُ مِائَةٍ talātu mi‘atin

400	٤٠٠	أَرْبَعُ مِئَةٍ arba'u mi'atin
500	٥٠٠	خَمْسُ مِئَةٍ ḥamsu mi'atin
600	٦٠٠	سِتُّ مِئَةٍ sittu mi'atin
700	٧٠٠	سَبْعُ مِئَةٍ sab'u mi'atin
800	٨٠٠	ثَمَانِ مِئَةٍ tamāni mi'atin
900	٩٠٠	تِسْعُ مِئَةٍ tis'u mi'atin

Note: Observe that the middle 'alif (ا) in مِئَةٍ mi'atin, as an alternative form of مِئَةٍ mi'atin, is not pronounced.

Examples:

مِئَةُ رَجُلٍ / امْرَأَةٍ

mi'atu rağulin / mra'atin

one hundred men / women  
(lit. man / woman)

مِنْ تِسْعِ مِئَةِ أُمٍّ / أَبٍ

min tis'i mi'ati 'ummin / 'abin

from nine hundred mothers / fathers  
(lit. mother / father)

مِئَتَا وَلَدٍ / بِنْتٍ

mi'atā waladin / bintin

two hundred boys / girls  
(lit. two hundred boy / girl)

لِمِئَتَيْ وَلَدٍ / بِنْتٍ

li-mi'atay waladin / bintin

for two hundred boys / girls  
(lit. for two hundred boy / girl)

**34.11** The plural of مِئَةُ mi'atin is مِئَاتٌ mi'ātin, which is an exception. In compound numbers it is always singular, not plural like the words for a thousand and a million, e.g.

تِسْعُ مِئَةٍ tis'u mi'atin, nine hundred (not: تِسْعُ مِئَاتٍ tis'u mi'ātin)

**34.12** The number thousand (1,000) in Arabic is أَلْفٌ 'alfun. The dual of it is أَلْفَانِ 'alfāni in the nominative, and أَلْفَيْنِ 'alfayni in the accusative and genitive. The plural is أُلُوفٌ 'ulūfun or أَلَافٌ 'alāfun.

**34.13** The number million (1,000,000) is مِلْيُونٌ milyūnu. The dual forms are: مِلْيُونَانِ milyūnāni (nom.) and مِلْيُونَيْنِ milyūnayni (acc. and gen.). The plural is مِلَايِينُ malāyīnu (diptote).

**34.14** The numbers thousand and million are used with both masculine and feminine and followed by the noun in the indefinite genitive singular, e.g.

Nom. أَلْفُ وَلَدٍ / بِنْتٍ ʿalfu waladin / bintin, 1,000 boys / girls

Nom. أَلْفَا وَلَدٍ / بِنْتٍ ʿalfā waladin / bintin, 2,000 boys / girls

Nom. مِليُونُ وَلَدٍ / بِنْتٍ milyūnu waladin / bintin, 1,000,000 boys / girls

Acc. and gen. أَلْفَيَّ وَلَدٍ / بِنْتٍ ʿalfay waladin / bintin, 2,000 boys / girls

**34.15** With compound numbers over 100, the following noun is declined according to the last number or last two numbers. For example, take the number 125: the last two numbers are 25, so the following noun will be according to the rule of 25, i.e. it is in the indefinite accusative singular, e.g.

مِئَةٌ وَخَمْسَةٌ وَعِشْرُونَ رَجُلًا

miʾatun wa-ḥamsatun wa-ʿiṣrūna raġulan, 125 men

مِئَةٌ وَثَلَاثٌ وَثَلَاثُونَ بِنْتًا

miʾatun wa-ṭalātun wa-ṭalātūna bintan, 133 girls

If the number is 105, the final number is 5 and it will be according to the rule of 5, i.e. the following noun is in the indefinite genitive plural, e.g.

مِئَةٌ وَخَمْسَةُ رِجَالٍ

miʾatun wa-ḥamsatu riġālīn

105 girls

مِئَةٌ وَتِسْعُ بَنَاتٍ

miʾatun wa-tisʿu banātīn

109 men

**34.16** If the number is preceded by the definite article **الْ** /al.../, it can be placed after the definite noun, which follows the general rules of agreement for numbers, e.g.

#### Masculine

الرِّجَالُ الْخَمْسَةُ

ʾar-riġālu l-ḥamsatu

the five men

#### Feminine

الْبَنَاتُ الْخَمْسُ

ʾal-banātu l-ḥamsu

the five girls

الشَّبَابُ الثَّلَاثَةُ عَشَرَ

ʿaš-šabābu t-talāṭata ʿašara  
the thirteen young men

الشَّبَابَاتُ الثَّلَاثُ عَشْرَةَ

ʿaš-šabbātu t-talāṭa ʿašrata  
the thirteen young girls

Note: The preceding noun can also be made definite by occurring in the ʾiḍāfah construction, e.g.

كُتُبُ الْمُعَلِّمِ الثَّلَاثَةُ

kutubu l-muʿallimi t-talāṭatu  
the three books of the teacher

**34.17** To express numerical subsets, such as ‘one/two/three etc. of (a given set)’, one uses the preposition مِنْ min ‘from, (out) of’ before the plural genitive form of the noun, e.g.

كِتَابٌ مِنْ كُتُبِ الْمُعَلِّمِ

kitābun min kutubi l-muʿallimi  
one of the teacher’s books

ثَلَاثَةُ كُتُبٍ مِنْ كُتُبِ الْمُعَلِّمِ

talāṭatu kutubin min kutubi l-muʿallimi  
three of the teacher’s books

**34.18** The following are the most common ways of reading a sequence of compound numbers. Reading the sequence numbers of the year: The synonyms عَامٌ ʿāmun ‘year’ (masc.) and سَنَةٌ sanatun ‘year’ (fem.) have the accusative forms عَامًا ʿāma and سَنَةً sanata, respectively, which are used in *adverbial phrases of time*. Then they follow the rules of the ʾiḍāfah construction, where the following noun is in the genitive case, e.g.

عَامَ أَلْفٍ وَتِسْعِ مِئَةٍ وَتِسْعَةِ وَتِسْعِينَ (masc. acc.)

ʿāma ʾalfin wa-tisʿi miʾatin wa-tisʿatin wa-tisʿīna  
in the year 1999

سَنَةً أَلْفٍ وَتِسْعٍ مِئَةٍ وَتِسْعٍ وَتِسْعِينَ (fem. acc.)

sanata ʔalfin wa-tisʕi miʔatin wa-tisʕin wa-tisʕīna  
in the **year 1999**

Note: Normally the year in such a sequence is preceded by the preposition **في**, e.g.

فِي عَامٍ أَلْفٍ وَتِسْعٍ مِئَةٍ وَوَاحِدٍ وَثَمَانِينَ (masc. gen.)

fi ʕāmi ʔalfin wa-tisʕi miʔatin wa-wāḥidin wa-tamānīna  
in the **year 1981**

فِي سَنَةٍ أَلْفٍ وَتِسْعٍ مِئَةٍ وَإِحْدَى وَثَمَانِينَ (fem. gen.)

fi sanati ʔalfin wa-tisʕi miʔatin wa-ʔiḥdā wa-tamānīna  
in the **year 1981**

فِي عَامٍ أَلْفٍ وَسَبْعٍ مِئَةٍ وَأَنْثَيْنِ وَسِتِّينَ (masc. gen.)

fi ʕāmi ʔalfin wa-sabʕi miʔatin wa-tṣayni wa-sittīna  
in the **year 1762**

فِي سَنَةٍ أَلْفٍ وَسَبْعٍ مِئَةٍ وَأَنْثَتَيْنِ وَسِتِّينَ (fem. gen.)

fi sanati ʔalfin wa-sabʕi miʔatin wa-tṣatayni wa-sittīna  
in the **year 1762**

فِي عَامٍ أَلْفٍ وَخَمْسٍ مِئَةٍ وَثَلَاثَةٍ وَأَرْبَعِينَ (masc. gen.)

fi ʕāmi ʔalfin wa-ḥamsi miʔatin wa-talātatin wa-ʔarbaʕīna  
in the **year 1543**

فِي سَنَةٍ أَلْفٍ وَخَمْسٍ مِئَةٍ وَثَلَاثٍ وَأَرْبَعِينَ (fem. gen.)

fi sanati ʔalfin wa-ḥamsi miʔatin wa-talātīn wa-ʔarbaʕīna  
in the **year 1543**

Compare:

أَرْبَعَةُ أَلْفٍ وَتِسْعُ مِئَةٍ وَسَبْعَةُ وَثَمَانُونَ وَلَدًا (masc. nom.)

ʔarbaʕatu ʔālāfin wa-tisʕu miʔatin wa-sabʕatun wa-tamānūna waladan  
**4,987 boys**

أَرْبَعَةُ أَلْفٍ وَتِسْعُ مِئَةٍ وَسَبْعُ وَثَمَانُونَ بِنْتًا (fem. nom.)

ʔarbaʕatu ʔālāfin wa-tisʕu miʔatin wa-sabʕun wa-tamānūna bintan  
**4,987 girls**



## Exercises

### Practise your reading:

١ رَبِحَ ٢ فَرِيقُ الْجَامِعَةِ ٣ الرِّيَاضِي، إِحْدَى عَشْرَةَ مِنْ ٤ اثْنَتَيْ عَشْرَةَ ٥ مَبَارَاةً ٦ لَعِبَهَا خِلَالِ السَّنَتَيْنِ ٧ الْمَاضِيَتَيْنِ.

- (1) The university <sup>3</sup>sports <sup>2</sup>team <sup>1</sup>won eleven of <sup>4</sup>the twelve <sup>5</sup>matches it <sup>6</sup>played during the <sup>7</sup>last two years.

١ كَمْ ٢ عُمْرُكَ؟ عُمْرِي ثَمَانٍ وَعِشْرُونَ سَنَةً. وَكَمْ عُمْرُكَ أَنْتَ؟ عُمْرِي ثَلَاثُونَ عَامًا.

- (2) <sup>1</sup>How <sup>2</sup>old are you (m.)? (lit. What age are you?) I am (lit. my age is) 28 years old. And how old are you (f.)? I am 30 years old.

كَانَ فِي ١ الْإِمْتِحَانِ أَحَدَ عَشَرَ ٢ سُؤْلاً، خَمْسَةٌ مِنْهَا كَانَتْ ٣ خَطِيئَةً، وَالسَّبْطَةُ الْآخَرَى كَانَتْ ٤ شَفْهِيَّةً. ٥ عَرَفَ الطَّالِبُ ٦ جَوَابَ ثَمَانِيَةِ مِنْهَا.

- (3) There were eleven <sup>2</sup>questions in <sup>1</sup>the examination. Five of them were <sup>3</sup>written and the other six were <sup>4</sup>oral. The student <sup>5</sup>knew <sup>6</sup>the answers to eight of them.

١ تَدُورُ الْأَرْضُ ٢ حَوْلَ ٣ مَحْوَرِهَا ٤ دَوْرَةً ٥ وَاحِدَةً كُلَّ أَرْبَعٍ وَعِشْرِينَ سَاعَةً، وَتَدُورُ حَوْلَ ٦ الشَّمْسِ ٧ دَوْرَةً ٨ وَاحِدَةً كُلَّ ثَلَاثِ مِئَةٍ وَخَمْسَةِ وَسِتِّينَ يَوْمًا وَسِتِّ سَاعَاتٍ.

- (4) The earth <sup>1</sup>rotates <sup>2</sup>around <sup>3</sup>its axis once (lit. <sup>5,4</sup>only one revolution) every 24 hours, and <sup>7</sup>rotates around <sup>6</sup>the sun <sup>8</sup>only once (lit. <sup>7</sup>one revolution) every 365 days and six hours.

١ قَامَتْ أَرْبَعُ ٢ طَائِرَاتٍ ٣ حَرْبِيَّةٍ بِعِشْرِ ٤ غَارَاتٍ ٥ جَوِيَّةٍ ٦ وَرَمَتْ ٧ مَا يَزِيدُ عَلَى مِئَةٍ وَخَمْسٍ وَعِشْرِينَ ٨ قُبْلَةً، وَسِتَّةَ عَشَرَ ٩ صَارُوخًا، ١٠ فَهَدَمَتْ اثْنَيْ عَشَرَ مَنْزِلًا، ١١ وَقَتَلَتْ ثَمَانِيَةَ ١٢ أَشْخَاصٍ (شَخْصٍ) ١٣ وَجَرَحَتْ مِئَتَيْنِ وَأَرْبَعَةَ عَشَرَ ١٤ آخَرِينَ.

- (5) Four <sup>3</sup>war <sup>2</sup>planes <sup>1</sup>made 10 <sup>5,4</sup>air raids <sup>6</sup>and dropped <sup>7</sup>more than 125 <sup>8</sup>bombs and 16 <sup>9</sup>rockets. <sup>10</sup>They destroyed 12 houses, <sup>11</sup>killed 8 <sup>12</sup>people <sup>13</sup>and wounded 214 <sup>14</sup>others.

كَانَتْ <sup>1</sup>هَجْرَةُ <sup>2</sup>النَّبِيِّ مُحَمَّدٍ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ فِي سَنَةِ سِتِّ مِئَةٍ  
وَأَتْنِيفٍ وَعِشْرِينَ <sup>3</sup>بَعْدَ <sup>4</sup>الْمِيلَادِ. <sup>5</sup>وَأُتُّخِذَ هَذَا <sup>6</sup>التَّارِيخُ عِنْدَ الْمُسْلِمِينَ  
<sup>7</sup>كِبْدَايَةِ السَّنَةِ <sup>8</sup>الْهَجْرِيَّةِ

- (6) <sup>1</sup>The emigration of <sup>2</sup>the Prophet Muhammad from Mecca to Medina took place in the year <sup>3,4</sup>AD 622 (<sup>3</sup>after <sup>4</sup>the birth). This <sup>6</sup>date <sup>5</sup>was taken by the Muslims <sup>7</sup>as the beginning of the Hīrah (<sup>8</sup>calendar) year.

فِي يَوْمٍ وَاحِدٍ <sup>1</sup>بَاعَ <sup>2</sup>تَاجِرٌ <sup>3</sup>الْخُضَارَ <sup>4</sup>وَالْفَاكِهَةَ ثَلَاثَةَ عَشَرَ <sup>5</sup>صُنْدُوقًا  
مِنَ الْعِنَبِ، فَبَاعَ <sup>7</sup>كُلَّ وَاحِدٍ مِنْهَا بِأَحَدٍ عَشَرَ دِينَارًا. وَبَاعَ <sup>8</sup>أَيْضًا مِئَةً  
وَأَرْبَعَةَ صُنَادِيقٍ (صُنْدُوقُ) مِّنَ <sup>9</sup>الْتُّفَّاحِ، وَخَمْسَةَ وَخَمْسِينَ صُنْدُوقًا مِّنَ  
<sup>10</sup>الْبُرْتَقَالِ، بَاعَ كُلَّ وَاحِدٍ مِنْهَا بِسَبْعَةِ دَنَانِيرَ <sup>11</sup>وَنِصْفِ الدِّينَارِ وَكَانَ  
<sup>12</sup>رِبْحُهُ مِئَةً وَعِشْرَةَ دَنَانِيرَ.

- (7) In one day <sup>3</sup>the greengrocer (<sup>4</sup>and fruit <sup>2</sup>merchant) <sup>1</sup>sold thirteen <sup>5</sup>boxes of <sup>6</sup>grapes, selling them for eleven dinars <sup>7</sup>each. He <sup>8</sup>also sold 104 boxes of <sup>9</sup>apples and 55 of <sup>10</sup>oranges, which he sold for seven <sup>11</sup>and a half dinars each. <sup>12</sup>His profit was 110 dinars.

<sup>1</sup>إِذَا <sup>2</sup>جَمَعْنَا مِئَتِي <sup>3</sup>خُرُوفٍ وَخُرُوفٍ، وَأَرْبَعَ مِئَةٍ وَوَاحِدٍ وَثَلَاثِينَ  
<sup>4</sup>حِصَانًا، وَتَمَانِي عَشْرَةَ <sup>5</sup>بَقَرَةً، وَالْأَلْفَا وَسِتِّ مِئَةٍ وَعِشْرِينَ جَمَلًا، وَثَلَاثَةَ  
وَثَلَاثِينَ <sup>6</sup>حِمَارًا، وَتِسْعًا وَتِسْعِينَ <sup>7</sup>دَجَاجَةً <sup>8</sup>وَقَطِيطَيْنِ <sup>9</sup>وَكَلْبًا  
وَاحِدًا، فَكَمْ يَكُونُ <sup>10</sup>مَجْمُوعُ <sup>11</sup>عَدَدِ هَذِهِ <sup>12</sup>الْحَيَوَانَاتِ؟

- (8) <sup>1</sup>If <sup>2</sup>we add 201 <sup>3</sup>sheep, 431 <sup>4</sup>horses, 18 <sup>5</sup>cows, 1,620 camels, 33 <sup>6</sup>donkeys, 99 <sup>7</sup>hens, <sup>8</sup>2 cats <sup>9</sup>and 1 dog, what will the <sup>10</sup>total <sup>11</sup>number of <sup>12</sup>animals be?

لَوْ أَفْتَرَضْنَا أَنَّ <sup>2</sup>الْقِطَارَ <sup>3</sup>يَسِيرُ <sup>4</sup>لَيْلَ <sup>5</sup>نَهَارٍ <sup>6</sup>بِسُرْعَةِ خَمْسَةِ وَسِتِّينَ مِيلًا  
فِي السَّاعَةِ، <sup>7</sup>فَيَحْتَاجُ <sup>8</sup>لِوُصُولِهِ إِلَى الشَّمْسِ <sup>9</sup>حَوَالِي مِئَةٍ وَأَرْبَعٍ وَسِتِّينَ  
سَنَةً. أَمَّا <sup>10</sup>سُرْعَةُ <sup>11</sup>قَذِيفَةٍ <sup>12</sup>الْمُدْفَعِ فِيهَا أَلْفٌ وَمِئَتَانِ وَتِسْعَةُ أَمْيَالٍ فِي  
السَّاعَةِ، <sup>13</sup>فَتَحْتَاجُ لِنَمَانِي سَنَوَاتٍ <sup>14</sup>وَنِصْفِ السَّنَةِ لِنَصِلَ إِلَى الشَّمْسِ،

أَمَّا <sup>15</sup>النُّورُ <sup>16</sup>فَيَجْتَازُ هَذِهِ <sup>17</sup>الْمَسَافَةَ بِثَمَانِي <sup>18</sup>دَقَاقٍ وَتِسْعَ عَشْرَةَ <sup>19</sup>ثَانِيَةً.

- (9) If we <sup>1</sup>suppose that <sup>2</sup>a train <sup>3</sup>travels <sup>4</sup>at a speed of 65 miles per hour, <sup>5</sup>day and <sup>6</sup>night, <sup>7</sup>it would need <sup>8</sup>around 164 years <sup>9</sup>to reach the sun. However, the <sup>10</sup>speed of <sup>11</sup>the cannon-<sup>12</sup>ball is 1,209 miles per hour. <sup>13</sup>It would need eight and a <sup>14</sup>half years to reach the sun; but <sup>15</sup>light <sup>16</sup>traverses this <sup>17</sup>distance in eight <sup>18</sup>minutes and nineteen <sup>19</sup>seconds.

### Translate into Arabic:

- (1) The sports team won thirteen of the fifteen matches it played during (the) last year.
- (2) How old are you (m.) ? I am 22 years old.
- (3) In the exam there were thirteen questions: two of them were written and the other eleven were oral. The student knew the answers to five of them.
- (4) At the beginning of the year three war planes made ten air raids and dropped 165 bombs and 16 rockets.
- (5) A cannon-ball killed the greengrocer and a teacher with five of his students, wounded seven others and destroyed two houses.
- (6) In one day the merchant sold 16 boxes of grapes, 108 boxes of apples and 57 of oranges. His profit was 121 dinars.
- (7) If we add 101 sheep, 331 horses, 17 cows, 33 donkeys, 89 hens and 1 cat, what will the total number of animals be?
- (8) If we suppose that a train travels day and night at a speed of 77 miles per hour, it would need around 164 days for one revolution around the earth.

# Ordinal numbers, fractions, expressions of time and calendars

**35.1** The ordinal numbers, **الْعَدَدُ التَّرْتِيبِيُّ**, 2nd–10th are based on the corresponding cardinal numbers. They are formed on the pattern for active participles: **فَاعِلٌ** fā‘ilun. The ordinal number ‘first’ is formed from an independent root **ʔ-w-l** on the pattern **أَفْعَلٌ** ʔaf‘alu. The ordinal numbers agree with the gender and case of the head noun, i.e. the masculine forms are used with reference to masculine nouns, and the feminine forms are used with reference to feminine nouns. They take the definite article ... **الـ** and are inflected for all three cases. Like any other adjective, the ordinal number usually follows the noun it qualifies.

	<i>Used with masculine</i>	<i>Used with feminine</i>
1st	الْأَوَّلُ ʔal-ʔawwalu	الأُولَى ʔal-ʔulā
2nd	الثَّانِي ʔat-tānī	الثَّانِيَةُ ʔat-tāniyatu
3rd	الثَّلَاثُ ʔat-tālītu	الثَّلَاثَةُ ʔat-tālītatu
4th	الرَّابِعُ ʔar-rābi‘u	الرَّابِعَةُ ʔar-rābi‘atu
5th	الخَامِسُ ʔal-ḥāmisu	الخَامِسَةُ ʔal-ḥāmisatu
6th	السَّادِسُ ʔas-sādisu	السَّادِسَةُ ʔas-sādisatu
7th	السَّابِعُ ʔas-sābi‘u	السَّابِعَةُ ʔas-sābi‘atu
8th	الثَّامِنُ ʔat-tāminu	الثَّامِنَةُ ʔat-tāminatu
9th	التَّاسِعُ ʔat-tāsi‘u	التَّاسِعَةُ ʔat-tāsi‘atu
10th	الْعَاشِرُ ʔal-‘āšīru	الْعَاشِرَةُ ʔal-‘āšīratu

Note: The double /tt/ (tā’ with šaddah) in the cardinal number سِتَّةٌ sittatun ‘six’ is resolved as /d/ + /s/ in the ordinal number سَادِسٌ sādisu ‘sixth’.

Examples:

**Masculine**

الْوَلَدُ الْأَوَّلُ

ʔal-waladu l-ʔawwalu, the first  
boy

هُوَ الْأَوَّلُ

huwa l-ʔawwalu. He is the first.

هُوَ خَامِسُهُمْ

huwa ḥāmisu-hum.

He is the fifth of them.

الدَّرْسُ الثَّانِي

ʔad-darsu t-tānī, the second  
lesson

الْكِتَابُ الرَّابِعُ

ʔal-kitābu r-rābiʕu, the fourth  
book

**Feminine**

الْبِنْتُ الْأُولَى

ʔal-bintu l-ʔulā, the first girl

هِيَ الْأُولَى

hiya l-ʔulā. She is the first.

هِيَ خَامِسَتُهُنَّ

hiya ḥāmisatu-hunna.

She is the fifth of them.

السَّنَةُ الثَّانِيَّةُ

ʔas-sanatu t-tāniyatu, the second year

السَّاعَةُ الْخَامِسَةُ

ʔas-sāʕatu l-ḥāmisatu, five o'clock

(lit. the fifth hour)

**35.2** The ordinal numbers **الْوَلَدُ الْأَوَّلُ** ʔal-ʔawwalu (masc.) and **الْبِنْتُ الْأُولَى** ʔal-ʔulā (fem.) 'first' have the following plurals:

	singular	broken plural		sound plural
Masc.	الْوَلَدُ الْأَوَّلُ ʔal-ʔawwalu	الْوَلَدُ الْأَوَّلُ ʔal-ʔawwalu	OR	الْوَلَدُ الْأَوَّلُ ʔal-ʔawwalu
Fem.	الْبِنْتُ الْأُولَى ʔal-ʔulā	الْبِنْتُ الْأُولَى ʔal-ʔulā	OR	الْبِنْتُ الْأُولَى ʔal-ʔulā

**35.3** Ordinal numbers can also be used in the **ʔidāfah** construction with a following genitive noun or with a suffixed personal pronoun, e.g.

أَوَّلُ النَّاسِ ʾawwalu n-nāsi  
the first of the people

أَوَّلُهُمْ ʾawwalu-hum  
the first of them (masc.)

خَامِسُ وَلَدٍ ḥāmisu waladin  
(the) fifth boy

خَامِسُهُمْ ḥāmisu-hum  
the fifth of them (masc.)

فَاطِمَةُ خَامِسَةُ بِنْتٍ  
fāṭimatu ḥāmisatu bintin.  
Fatima is the fifth girl.

هِيَ خَامِسَتُهُنَّ  
hiya ḥāmisatu-hunna.  
She is the fifth of them.

Note: In this construction the ordinal number is in the masculine even when the following noun or suffix pronoun is feminine, unless the ordinal number is preceded by a feminine subject. (Even so, the feminine ordinal number أُولَى ʾulā ‘first’ is less often used in the ʾiḍāfah construction.)

#### Masculine

أَوَّلُ وَلَدٍ  
ʾawwalu waladin  
the first boy

ثَانِي وَلَدٍ  
tāniya waladin  
the second boy

خَامِسُ وَلَدٍ  
ḥāmisu waladin  
the fifth boy

أَوَّلُهُمْ  
ʾawwalu-hum  
the first of them

خَامِسُهُمْ  
ḥāmisu-hum  
the fifth of them

#### Feminine

أَوَّلُ بِنْتٍ (Not: أُولَى بِنْتٍ)  
ʾawwalu bintin ʾulā bintin)  
the first girl

ثَانِيَّةٌ مَرَّةً (Not: ثَانِيَةٌ مَرَّةً)  
tāniya marratin tāniyatu marratin)  
the second time

خَامِسَةُ بِنْتٍ (Not: خَامِسَةٌ بِنْتٍ)  
ḥāmisu bintin ḥāmisatu bintin)  
the fifth girl

أَوَّلَهُنَّ (Not: أُولَاهُنَّ)  
ʾawwalu-hunna ʾulā-hunna)  
the first of them

خَامِسَتُهُنَّ (Not: خَامِسَةٌ هُنَّ)  
ḥāmisu-hunna ḥāmisatu-hunna)  
the fifth of them

**35.4** The ordinal numbers 11th–19th are inflected for gender but not for case. In forming the ordinal number meaning ‘eleventh’, it should be observed that:

أَلْأَوَّلُ ḍal-ʿawwalu ‘first’ (m.),  
and

أَلْأُولَى ḍal-ʿulā ‘first’ (f.).

	<i>Used with masculine</i>	<i>Used with feminine</i>
11th	أَلْوَلَدُ أَلْحَادِي عَشَرَ ḍal-waladu l-ḥādiya ʿašara the eleventh boy	أَلْبَنَاتُ أَلْحَادِيَّةُ عَشْرَةَ ḍal-bintu l-ḥādiyata ʿašrata the eleventh girl
12th	أَلْوَلَدُ أَلثَّانِي عَشَرَ ḍal-waladu t-tāniya ʿašara	أَلْبَنَاتُ أَلثَّانِيَّةُ عَشْرَةَ ḍal-bintu t-tāniyata ʿašrata
13th	أَلْوَلَدُ أَلثَّلَاثَ عَشَرَ ḍal-waladu t-tālita ʿašara	أَلْبَنَاتُ أَلثَّلَاثَةُ عَشْرَةَ ḍal-bintu t-tālītata ʿašrata
14th	أَلْوَلَدُ أَلرَّابِعَ عَشَرَ ḍal-waladu r-rābiʿa ʿašara	أَلْبَنَاتُ أَلرَّابِعَةُ عَشْرَةَ ḍal-bintu r-rābiʿata ʿašrata

### 35.5 Telling the time

وَقْتُ waqtun, time (plural: أَوْقَاتُ ʿawqātun)

The ordinal numbers are used in telling the time, but ‘one o’clock’ can also be expressed by a cardinal number:

أَلْأُولَى / أَلْسَّاعَةُ أَلْوَحْدَةُ ḍas-sāʿatu l-wāḥidatu OR l-ʿulā, one o’clock

أَلثَّانِيَّةُ أَلْسَّاعَةُ ḍas-sāʿatu t-tāniyatu, two o’clock

أَلثَّلَاثَةُ أَلْسَّاعَةُ ḍas-sāʿatu t-tālītatu, three o’clock

أَلرَّابِعَةُ أَلْسَّاعَةُ ḍas-sāʿatu r-rābiʿatu, four o’clock

etc.

Note: The classical meaning of the word سَاعَةٌ sāʿatun is ‘(short) time, hour’, but nowadays it also has the meaning ‘clock, timepiece, watch’.

35.6 The ordinal numbers for the even tens, أَلْعَشْرُونَ ḍal-ʿiṣrūna ‘20th’, أَلثَّلَاثُونَ at-talāṭūna ‘30th’, أَلْأَرْبَعُونَ ḍal-ʿarbaʿūna ‘40th’, etc.,

are formed by prefixing the definite article **الـ** to the corresponding cardinal numbers. They are inflected for case but not for gender, e.g.

الْوَلَدُ / الْبِنْتُ الْعِشْرُونَ al-waladu / al-bintu l-‘iṣrūna, the 20th boy / girl

**35.7** Ordinal adverbs are derived from ordinal numbers simply by inflecting them for the indefinite accusative case (see chapter 38 on adverbs), e.g.

أَوَّلًا awwalan, firstly      ثَانِيًا tāniyan, secondly      ثَالِثًا tālitan, thirdly  
etc.

**35.8** The fractions from  $\frac{1}{2}$  to  $\frac{1}{10}$  are formed mostly according to the pattern **فُعْلُ** fu‘lun, for the singular, and **أَفْعَالُ** af‘ālun, for the plural:

<i>Singular</i>	<i>Plural</i>
$\frac{1}{2}$ نِصْفٌ niṣfun	أَنْصَافٌ anṣāfun
$\frac{1}{3}$ ثُلُثٌ tulṭun	أَتْلَاطٌ atlātun
$\frac{1}{4}$ رُبْعٌ rub‘un	أَرْبَاعٌ arbā‘un
$\frac{1}{5}$ خُمْسٌ ḥumsun	أَحْمَاسٌ aḥmāsun
$\frac{1}{6}$ سُدُسٌ sudsun	أَسْدَاسٌ asdāsun
$\frac{1}{7}$ سَبْعٌ sub‘un	أَسْبَاعٌ asbā‘un
$\frac{1}{8}$ ثَمْنٌ tumnun	أَتْمَانٌ atmānun
$\frac{1}{9}$ تِسْعٌ tus‘un	أَتْسَاعٌ atsā‘un
$\frac{1}{10}$ عَشْرٌ uṣrun	أَعْشَارٌ a‘šārun

Examples:

ثَلَاثَانِ      ثَلَاثَةُ أَخْمَاسٍ      خَمْسَةُ أَتْمَانٍ  
tulṭāni (dual),  $\frac{2}{3}$       talātatu aḥmāsin,  $\frac{3}{5}$       ḥamsatu atmānin,  $\frac{5}{8}$

تِسْعَةٌ وَثَلَاثَةُ أَرْبَاعٍ      أَرْبَعَةٌ وَخَمْسَةُ أَسْدَاسٍ  
tis‘atun wa-talātatu arbā‘in,  $9\frac{3}{4}$       arba‘atun wa-ḥamsatu asdāsin,  $4\frac{5}{6}$

**35.9** The word for percentage is **النِّسْبَةُ الْمَوَئِيَّةُ** an-nisbatu l-mi‘awiyyat. Percentage figures (%) are expressed by adding the



numeral phrase بِأَلْمِئَةِ bi-l-mi'ati or فِي أَلْمِئَةِ fi l-mi'ati to the cardinal number, e.g.

ثَلَاثَةُ بِأَلْمِئَةِ

talāṭatun bi-l-mi'ati, 3%

أَرْبَعُونَ بِأَلْمِئَةِ

arba'ūna bi-l-mi'ati, 40%

مِئَةُ بِأَلْمِئَةِ

mi'atun bi-l-mi'ati,

100%

### 35.10 Days of the week

The names of the days of the week, أَيَّامُ الْأُسْبُوعِ ayyāmu l-ʾusbūʿi, are formed by combining the word for 'day', يَوْمٌ yawmun (masc. sing.), with nominal forms of the numerals (except for Friday and Saturday, which have their own names) in the ʾiḍāfah construction. Sometimes the word يَوْمٌ is, in fact, left out.

يَوْمُ الْأَحَدِ yawmu l-ʾaḥadi, Sunday

يَوْمُ الْاِثْنَيْنِ yawmu l-itnayni, Monday

يَوْمُ الْثَلَاثَةِ yawmu t-tulāṭaʿi, Tuesday

يَوْمُ الْأَرْبَعَاءِ yawmu l-ʾarbiʿāʿi, Wednesday

يَوْمُ الْخَمِيسِ yawmu l-ḥamīsi, Thursday

يَوْمُ الْجُمُعَةِ yawmu l-ḡumuʿati, Friday

يَوْمُ السَّبْتِ yawmu s-sabti, Saturday

### 35.11 The calendars and names of the months

The names of the months of the year, أَشْهُرُ السَّنَةِ (sing.: شَهْرٌ), according to the different prevalent calendars are:

used in Egypt, Sudan and North Africa	used in eastern Arab world	the Islamic or lunar months
(I) January	يَنَّايرُ	مُحَرَّمٌ
	كَانُونُ الْتَّانِي	مُحَرَّمٌ
	kānūnu t-tānī	muḥarramu

	used in Egypt, Sudan and North Africa	used in eastern Arab world	the Islamic or lunar months
(2) February	فَبْرَايِرُ	شَبَّاطُ šubāṭu	صَفَرُ ṣafarun
(3) March	مَارْسُ	أَذَارُ ʾaḏāru	رَبِيعُ الْأَوَّلِ rabīʿu l-ʾawwalu
(4) April	أَبْرِيلُ	نَيْسَانُ naysānu	رَبِيعُ الثَّانِي rabīʿu t-tānī
(5) May	مَآيُو	أَيَّارُ ʾayyāru	جُمَادَى الْأُولَى ḡumādā l-ʾūlā
(6) June	يُونِيُو	حَزِيرَانُ ḥazirānu	جُمَادَى الْآخِرَةَ ḡumādā l-ʾāḥirati
(7) July	يُولِيُو	تَمُّوزُ tammūzu	رَجَبُ raġabun
(8) August	أَغُسْطُسُ	أَبُ ʾābu	شَعْبَانُ šaʿbānu
(9) September	سِبْتَمْبَرُ	أَيْلُولُ ʾaylūlu	رَمَضَانُ ramaḍānu
(10) October	أَكْتُوبَرُ	تَشْرِينُ الْأَوَّلِ tišrīnu l-ʾawwalu	شَوَّالُ šawwālu
(11) November	نُوفَمْبَرُ	تَشْرِينُ الثَّانِي tišrīnu t-tānī	ذُو الْقَعْدَةِ dū l-qīʿdati
(12) December	دِيسَمْبَرُ	كَانُونُ الْأَوَّلِ kānūnu l-ʾawwalu	ذُو الْحِجَّةِ dū l-ḥiġġati

Note: The months of the Islamic lunar calendar rotate backwards, because the lunar year is about 11 days shorter than the solar year.

### 35.12 Seasons of the year

الرَّبِيعُ ʾar-rabīʿu, spring

الصَّيْفُ ṣaṣ-ṣayfu, summer

الْخَرِيفُ al-ḥarīfu, autumn

الْشِّتَاءُ aš-šitā'u, winter

### 35.13 The Islamic era and the Muslim festivals

عِيدٌ ʿīdun, festival, pl.: أَعْيَادٌ aʿyādun

- (a) The **hiğrah** year, السَّنَةُ الْهِجْرِيَّةُ as-sanatu l-ḥiğriyyatu, is the year in which the Prophet Muḥammad emigrated from Mecca to Medina, i.e. 622 AD (16 July). This year is counted as year 1 of the Islamic era. The Muslim year is a lunar year, السَّنَةُ الْقَمَرِيَّةُ as-sanatu l-qamariyyatu, and counts only 354 days. The lunar year is not so often used but when it is used, the Christian year is also mentioned.
- (b) The holy month of رَمَضَانُ Ramaḍān(u) has no regular corresponding date in the Christian year, because the lunar months rotate backwards. It is the month of fasting from dawn to sunset. The festivities at the end of Ramadan have two names: عِيدُ الْفِطْرِ ʿīdu l-fiṭri 'The festival of the breaking of the fast' and الْعِيدُ الصَّغِيرُ al-ʿīdu ṣ-ṣağīru 'The small festival'. The common festival greeting is: عِيدٌ مُبَارَكٌ ʿīdun mubārakun 'Blessed feast!' or رَمَضَانٌ مُبَارَكٌ Ramaḍānu mubārakun 'Blessed Ramadan!'
- (c) عِيدُ الْأَضْحَى ʿīdu l-aḍḥā means 'The festival of sacrifice', which consists of different ceremonies on the days of the pilgrimage (الْحَجُّ al-ḥağğu) to Mecca. It takes place on the tenth day of the month of ذُو الْحِجَّةِ dū l-ḥiğğati (the last month of the Islamic calendar), when the pilgrims sacrifice sheep and give some of the meat to the poor. It has another name, الْعِيدُ الْكَبِيرُ al-ʿīdu l-kabīru, which means 'The great festival'.
- (d) The birthday of the Prophet Muhammad is called عِيدُ الْمَوْلِدِ ʿīdu l-mawliḍi n-nabawiyyi, but it is not much celebrated as a festival.

### 35.14 Christian festivals

The Christian year is called **السَّنةُ الْمِلَادِيَّةُ** as-sanatu l-milādiyyatu 'the year of the birth (of Christ)'.

Christmas is **عِيدُ الْمِيلَادِ** 'īdu l-milādi.

Easter is **عِيدُ الْفِصْحِ** 'īdu l-fiṣḥi or **عِيدُ الْقِيَامَةِ** 'īdu l-qiyāmati.

BC **قَبْلَ الْمِيلَادِ** qabla l-milādi      AD **بَعْدَ الْمِيلَادِ** ba'da l-milādi

Note: One of the most common festival greetings for both Muslims and Christians is **عِيدٌ مُبَارَكٌ** 'īdun mubārakun, which means 'A blessed feast'.

### Exercises

#### Practise your reading:

<sup>1</sup>حَفِظْتُ <sup>2</sup>غِيًّا دَرَسَ <sup>3</sup>الْعَدَدِ <sup>4</sup>الترتبي في <sup>5</sup>الصفحة الحادية  
والأربعين من <sup>6</sup>الجزء <sup>7</sup>الأول لكتاب <sup>8</sup>قواعد <sup>9</sup>اللغة العربية.

- (1) I learned <sup>2</sup>by heart (memorized) the lesson on <sup>4</sup>ordinal <sup>3</sup>numbers on <sup>5</sup>page 41 in the <sup>7</sup>first <sup>6</sup>part of the book on Arabic <sup>9</sup>language <sup>8</sup>grammar.

<sup>1</sup>خمس <sup>2</sup>بالمئة من <sup>3</sup>سكان (ساكن) المدينة <sup>4</sup>أجانب (أجنبي)، من  
عشر <sup>5</sup>جنسيات مختلفة، إثنان بالمئة منهم من <sup>6</sup>دول (دولة) ليست  
<sup>7</sup>تابعة للاتحاد الأوروبي.

- (2) Five <sup>1</sup>per cent of <sup>2</sup>the inhabitants of the city are <sup>3</sup>foreigners of ten <sup>5</sup>different <sup>4</sup>nationalities. Two per cent of them are from <sup>6</sup>countries not <sup>7</sup>belonging to the European <sup>8</sup>Union.

<sup>1</sup>يتألف كتاب <sup>2</sup>تاريخ العرب <sup>3</sup>الحديث من أربعة <sup>4</sup>أجزاء (جزء)  
قرأت منه <sup>5</sup>الجزأين <sup>6</sup>الأول والثاني فقط.

- (3) The <sup>3</sup>modern Arab <sup>2</sup>history book <sup>1</sup>consists of four <sup>4</sup>volumes. I read <sup>7</sup>only <sup>6</sup>the first and the second <sup>5</sup>parts (volumes).

كَانَتْ أَوَّلُ<sup>١</sup> حَمَلَةٍ<sup>٢</sup> صَلِيبِيَّةٍ إِلَى<sup>٣</sup> الشَّرْقِ فِي<sup>٤</sup> الْقُرْنِ الْحَادِي عَشَرَ<sup>٥</sup>  
وَاحْتَلَوْا<sup>٦</sup> الْقُدْسَ فِي<sup>٧</sup> عَامِ أَلْفٍ وَتِسْعَةٍ وَتِسْعِينَ.

- (4) The first <sup>2</sup>Crusade (lit. <sup>2</sup>Crusaders' <sup>1</sup>expedition) to <sup>3</sup>the East was in the eleventh <sup>4</sup>century, <sup>5</sup>and they conquered <sup>6</sup>Jerusalem in (the <sup>7</sup>year) 1099.

دَفَعْتُ<sup>٢</sup> الثُّلُثَيْنِ مِنْ<sup>٣</sup> ثَمَنِ<sup>٤</sup> السَّيَّارَةِ<sup>٥</sup> وَسَادَفْتُ<sup>٦</sup> الثُّلُثَ<sup>٧</sup> الْبَاقِي فِي<sup>٨</sup>  
بِدَايَةِ<sup>٩</sup> السَّنَةِ<sup>١٠</sup> الْقَادِمَةِ<sup>١١</sup> إِضَافَةً<sup>١٢</sup> إِلَى<sup>١٣</sup> فَائِدَةٍ<sup>١٤</sup> هِيَ ثَمَانِ بِأَلْمِئَةٍ.

- (5) I paid <sup>2</sup>two thirds of <sup>3</sup>the price of <sup>4</sup>the car <sup>5</sup>and I will pay <sup>6</sup>the remaining third at <sup>7</sup>the beginning of <sup>8</sup>next year, <sup>9</sup>in addition to <sup>10</sup>interest of eight per cent.

ذَهَبْتُ مَعَ صَدِيقَيَّ<sup>١</sup> لِزِيَارَتِكُمْ فِي مَنْزِلِكُمْ<sup>٢</sup> الرِّيفِيِّ فِي السَّاعَةِ الثَّامِنَةِ<sup>٣</sup>  
وَالنَّصْفِ مِنْ<sup>٤</sup> صَبَاحِ<sup>٥</sup> يَوْمِ الْاِثْنَيْنِ<sup>٦</sup> الْمَاضِي. وَلَكِنْ<sup>٧</sup> مَعَ الْأَسْفِ<sup>٨</sup> لَمْ<sup>٩</sup>  
يَكُنْ<sup>١٠</sup> أَحَدٌ<sup>١١</sup> هُنَاكَ،<sup>١٢</sup> فَانْتَظَرْنَاكُمْ<sup>١٣</sup> أَكْثَرَ مِنْ ثَلَاثَةِ<sup>١٤</sup> أَرْبَاعِ<sup>١٥</sup> (رُبْعٍ)  
السَّاعَةِ ثُمَّ<sup>١٦</sup> ذَهَبْنَا.

- (6) I went with two friends of mine <sup>1</sup>to visit you (plur.) in your <sup>2</sup>country house at 8.30 a.m. (lit. eight o'clock <sup>3</sup>and half) <sup>4</sup>last <sup>5</sup>Monday <sup>6</sup>morning. <sup>7</sup>Unfortunately <sup>8,10</sup>nobody <sup>9</sup>was <sup>11</sup>there. <sup>12</sup>We waited for you for <sup>13</sup>more than three <sup>14</sup>quarters of an hour, then <sup>15</sup>we went (left).

إِبْتَدَأْتُ فِي هَذَا<sup>١</sup> الْأُسْبُوعِ فِي أَوَّلِ دَرْسٍ فِي<sup>٢</sup> اللُّغَةِ الْعَرَبِيَّةِ، فَفِي<sup>٣</sup>  
السَّاعَةِ<sup>٤</sup> الْأُولَى عَلَّمَنَا الْمُعَلِّمُ كِتَابَةَ<sup>٥</sup> الْأَحْرُفِ (حَرْفٍ) وَفِي السَّاعَةِ<sup>٦</sup>  
الْثَّانِيَةِ<sup>٧</sup> لَفْظَهَا.

- (7) This <sup>2</sup>week <sup>1</sup>I began the first lesson in the Arabic <sup>3</sup>language. In <sup>4</sup>the first hour the teacher taught us how to write <sup>5</sup>the letters, and in <sup>6</sup>the second hour how to <sup>7</sup>pronounce them (lit. the writing of <sup>5</sup>the letters – <sup>7</sup>their pronunciation).

كَمْ<sup>١</sup> السَّاعَةُ<sup>٢</sup> الْآنَ؟<sup>٣</sup>

- (8) <sup>1</sup>What <sup>2</sup>time (hour) is it <sup>3</sup>now?

السَّاعَةُ الْآنَ<sup>١</sup> الثَّالِثَةُ<sup>٢</sup> وَخَمْسَ عَشْرَةَ<sup>٣</sup> دَقِيقَةً<sup>٤</sup> مِنْ<sup>٥</sup> بَعْدِ<sup>٦</sup> الظُّهْرِ.

- (9) The time (hour)<sup>١</sup> now is<sup>٣</sup> 15<sup>٤</sup> minutes past<sup>٢</sup> three in the<sup>٥,٦</sup> afternoon (p.m.).

السَّاعَةُ<sup>١</sup> الْعَاشِرَةُ<sup>٢</sup> وَالْدَّقِيقَةُ<sup>٣</sup> الْخَامِسَةُ<sup>٤</sup> مِنْ<sup>٥</sup> قَبْلِ<sup>٦</sup> الظُّهْرِ.

- (10) It is<sup>٣</sup> five (2) minutes past<sup>١</sup> ten a.m. (lit.<sup>٤</sup> before<sup>٥</sup> noon).

السَّاعَةُ<sup>١</sup> السَّابِعَةُ<sup>٢</sup> وَالرُّبْعُ<sup>٣</sup> صَبَاحًا.

- (11) It is<sup>٢</sup> quarter past<sup>١</sup> seven in<sup>٣</sup> the morning.

السَّاعَةُ<sup>١</sup> الثَّامِنَةُ<sup>٢</sup> وَالْدَّقِيقَةُ<sup>٣</sup> الْعَاشِرَةُ<sup>٤</sup> صَبَاحًا.

- (12) It is<sup>٣</sup> ten (2) minutes past<sup>١</sup> eight<sup>٤</sup> in the morning.

السَّاعَةُ<sup>١</sup> الْحَادِيَةَ عَشْرَةَ<sup>٢</sup> إِلَّا رُبْعًا<sup>٣</sup> مِنْ<sup>٤</sup> قَبْلِ<sup>٥</sup> الظُّهْرِ.

- (13) It is quarter to<sup>١</sup> eleven a.m. (lit. a quarter<sup>٢</sup> less than eleven<sup>٣</sup> before<sup>٤</sup> noon).

السَّاعَةُ<sup>١</sup> الثَّانِيَةَ عَشْرَةَ<sup>٢</sup> إِلَّا ثُلُثًا<sup>٣</sup> مَسَاءً.

- (14) It is twenty to (lit. a third less than) twelve in the evening.

السَّاعَةُ<sup>١</sup> الثَّانِيَةَ عَشْرَةَ<sup>٢</sup> ظَهْرًا.

- (15) It is<sup>١</sup> twelve (o'clock)<sup>٢</sup> noon.

أَقَرَّرَتِ<sup>١</sup> الْحُكُومَةُ<sup>٢</sup> رَفَعَ<sup>٣</sup> الضَّرِيبَةَ<sup>٤</sup> عَلَى<sup>٥</sup> الْبَضَائِعِ (s. بَضَاعَةٌ)

الْمُسْتَوْدَدَةِ<sup>٦</sup> بِنِسْبَةِ<sup>٧</sup> أَرْبَعَةٍ<sup>٨</sup> بِالْمِئَةِ<sup>٩</sup>، إِبْتِدَاءً<sup>١٠</sup> مِنْ<sup>١١</sup> أَوَّلِ<sup>١٢</sup> كَانُونِ الثَّانِي

/يَنَائِرُ<sup>١٣</sup> الْعَامِ<sup>١٤</sup> أَلْفٍ وَتِسْعَ مِئَةٍ وَتِسْعَةٍ وَتِسْعِينَ.

- (16) The government<sup>٢</sup> decided<sup>١</sup> to raise<sup>٣</sup> the taxes on<sup>٤</sup> imported<sup>٥</sup> goods<sup>٦</sup> by four per cent,<sup>٧</sup> starting from the<sup>٩</sup> first of<sup>١٠</sup> January ('<sup>١١</sup> for the year) 1999.

وَقَعَ<sup>١</sup> عَامِلٌ<sup>٢</sup> مِنَ<sup>٣</sup> الشُّبَّاكِ فِي<sup>٤</sup> الطَّابِقِ<sup>٥</sup> الثَّالِثِ<sup>٦</sup> وَكَسَرَ<sup>٧</sup> رِجْلَيْهِ<sup>٨</sup>

الْأُتَيْنِ.

- (17) A worker<sup>٢</sup> fell from<sup>٣</sup> the window of (on)<sup>٥</sup> the third<sup>٤</sup> floor<sup>٦</sup> and broke<sup>٨</sup> both<sup>٧</sup> his legs.

هَلْ تُتَشَرَّفُنَا<sup>2</sup> بِزِيَارَتِكَ<sup>3</sup> يَوْمَ السَّبْتِ<sup>4</sup> الْمُقْبِلِ<sup>5</sup> لِمُنَاسَبَةِ<sup>6</sup> عِيدِ<sup>7</sup> مِيلَادِي  
الْخَمْسِينَ؟<sup>8</sup> أَسَفٌ جَدًّا، إِنِّي<sup>9</sup> مَشْغُولٌ فِي ذَلِكَ الْيَوْمِ وَلَكِنِّي<sup>10</sup> سَأَزُورُكُمْ  
يَوْمَ الْأَحَدِ<sup>11</sup>. أَتَجِيءُ<sup>12</sup> صَبَاحًا<sup>13</sup> أَوْ مَسَاءً؟<sup>14</sup> أَجِيءُ<sup>15</sup> بَعْدَ<sup>16</sup> الظُّهْرِ إِنْ  
شَاءَ اللَّهُ.<sup>17</sup>

- (18) Will you <sup>1</sup>honour us <sup>2</sup>with a (lit. your) visit <sup>4</sup>next <sup>3</sup>Saturday <sup>5</sup>on the occasion of my 50th <sup>6,7</sup>birthday? <sup>8</sup>I am very sorry, <sup>9</sup>I am busy that day, but <sup>10</sup>I will visit you on <sup>11</sup>Sunday. <sup>12</sup>Will you come in the <sup>13</sup>morning or in <sup>14</sup>the evening? I will come in the <sup>15,16</sup>afternoon, God <sup>17</sup>willing.

عِيدُ<sup>1</sup> رَأْسِ السَّنَةِ<sup>2</sup> الْهِجْرِيَّةِ<sup>3</sup> فِي<sup>3</sup> أَوَائِلِ (أَوَّلِ) الشَّهْرِ<sup>4</sup> الرَّابِعِ<sup>4</sup> وَلَيْسَ  
فِي<sup>5</sup> أَوَاخِرِ (آخِرِ) الشَّهْرِ<sup>6</sup> الثَّلَاثِ<sup>6</sup> كَمَا<sup>7</sup> ذُكِرَ.

- (19) <sup>1,2</sup>The Hīghrah New Year (lit. <sup>1</sup>the occasion of <sup>2</sup>the head of the Hīghrah year) is at <sup>3</sup>the beginning of the fourth month (i.e. rabīʿ t-tānī) <sup>4</sup>and not at <sup>5</sup>the end of the third month <sup>6</sup>as had been <sup>7</sup>mentioned.

السُّورَةُ<sup>1</sup> الْأُولَى<sup>2</sup> مِنَ الْقُرْآنِ<sup>3</sup> الْكَرِيمِ<sup>4</sup> أَسْمُهَا<sup>1</sup>، الْفَاتِحَةُ<sup>1</sup>، وَالسُّورَةُ<sup>1</sup> الْمِنَّةُ<sup>1</sup>  
وَالرَّابِعَةُ<sup>2</sup> عَشْرَةَ<sup>2</sup> هِيَ<sup>2</sup> الْأَخِيرَةُ<sup>3</sup> وَأَسْمُهَا<sup>4</sup>، النَّاسُ<sup>4</sup>.

- (20) The first sūrah (chapter) of the Holy Quran is called <sup>1</sup>The Opening, and the 114th is <sup>2</sup>the last sūrah and it <sup>3</sup>is called <sup>4</sup>Mankind.

إِنْتَهَيْنَا<sup>1</sup> مِنَ<sup>2</sup> الْقَرْنِ<sup>2</sup> الْعِشْرِينَ<sup>3</sup> وَابْتَدَأْنَا<sup>3</sup> فِي<sup>3</sup> الْقَرْنِ<sup>4</sup> الْحَادِي وَالْعِشْرِينَ.

- (21) <sup>1</sup>We have finished the twentieth <sup>2</sup>century <sup>3</sup>and we have begun the twenty-first century.

الصَّلَاةُ<sup>1</sup> وَصَوْمُ شَهْرِ رَمَضَانَ،<sup>2</sup> إِنْتَانِ<sup>3</sup> مِنْ<sup>4</sup> أَرْكَانِ<sup>4</sup> (رُكْنِ) الْإِسْلَامِ  
الْخَمْسَةِ،<sup>5</sup> وَيَجِبُ عَلَى كُلِّ مُسْلِمٍ<sup>6</sup> قَادِرٍ أَنْ<sup>7</sup> يُؤَدِّيَهَا.

- (22) <sup>1</sup>Prayer <sup>2</sup>and fasting in the month of Ramadan <sup>3</sup>are two of the five <sup>4</sup>pillars (principles) of Islam. Every Muslim <sup>5</sup>must <sup>7</sup>perform them if he <sup>6</sup>can.

### Translate into Arabic:

- (1) The book on the Crusades to the East in the eleventh century consists of five parts (volumes), and I read only the first and the second parts (volumes).

- (2) This week I learned by heart the first volume of the Modern Arab History.
- (3) Last Monday I paid one third of the price of my country house and I will pay the two remaining thirds at the beginning of this week, in addition to interest of nine per cent.
- (4) At the beginning of this year I began the first lesson in the Arabic language. In the first hour the teacher taught us how to pronounce the letters and in the second hour how to write them.
- (5) The government decided to raise the tax on imported goods by 7 per cent, starting from the fifth month of the year 2005.
- (6) Eight per cent of the inhabitants of the city are foreigners of 22 different nationalities, and four per cent of them are from countries not belonging to the European Union.
- (7) Will you come on Saturday or Sunday? I will come on Sunday morning or in the afternoon, God willing.
- (8) The 65th sūrah of the Holy Quran is called *Sūratu t-ṭalāqī* ('The Divorce'), and the 89th sūrah is called *Sūratu l-fağri* ('The Dawn').
- (9) Fasting in the month of Ramaḍān is one of the five pillars of Islam.
- (10) What time is it now?
- (11) The time now is 13 minutes past three p.m. (in the afternoon).
- (12) It is ten minutes past eleven a.m. (before noon).
- (13) It is quarter past seven a.m. (in the morning).
- (14) It is five minutes past eight a.m. (in the morning).
- (15) It is quarter to ten a.m.
- (16) It is twenty (a third) to ten.
- (17) It is twelve (o'clock) noon.
- (18) Last Saturday a foreigner fell from the window of (on) the second floor and broke both his legs.
- (19) I read about the ordinal numbers on page thirty-one in the Arabic language grammar book.



# Exception

## 36.1 Exception in Arabic: **الْأَسْتِثْنَاءُ**

The following are the four most common words or particles used in the sense ‘except (for), excepting, with the exception of, apart from, excluding, barring’:

إِلَّا  
‘illā

غَيْرُ  
gayrun

سِوَى  
siwā

(مَا عَدَا) عَدَا  
‘adā (mā ‘adā)

An exceptive sentence contains the following four central elements:

- the predicate, expressing the action or situation to which the exception refers;
- the first noun, **الْمُسْتَثْنَى مِنْهُ**, i.e. (the set) from which the exception is made;
- the subtractive or exceptive particle, **أَدَاةُ الْأَسْتِثْنَاءِ**;
- the second noun, **الْمُسْتَثْنَى**, i.e. the excepted or excluded member.

**36.2** The particle **إِلَّا** ‘illā, is most commonly used. It takes the following noun in any of the three cases as follows:

- إِلَّا** ‘illā, in a positive sentence

In a positive sentence the second noun that follows **إِلَّا** is in the accusative case, e.g.

<b>The 2nd noun</b> (the excepted member)	<b>The exceptive particle</b>	<b>The 1st noun</b> (the set from which the exception is made)	<b>Predicate</b>
وَاحِدًا ḥaraḡa ṭ-tullābu	إِلَّا ʾillā	الطُّلَّابُ wāḥidan.	(All) the students went out <b>except</b> one.
الرَّئِيسَ ḥaḍara l-raʿdāʾu	إِلَّا ʾillā	الْأَعْضَاءُ r-raʿīsa.	(All) the members came <b>except</b> the president.

- (b) **إِلَّا** ʾillā, in a negative sentence with the first noun expressed  
In a negative sentence the second noun that follows **إِلَّا** ʾillā can be in either the nominative or accusative, e.g.

مَا جَاءَ الطُّلَّابُ إِلَّا وَاحِدًا / وَاحِدٌ  
mā ḡāʾa ṭ-tullābu ʾillā wāḥidan / wāḥidun.  
Only one student came. (lit. No students came **except** one.)

لَمْ يَقْرَأْ مِنَ الْجَرَائِدِ إِلَّا جَرِيدَةً / جَرِيدَةٌ  
lam yaqraʾ mina l-ḡarāʾidi ʾillā ḡarīdatan / ḡarīdatun.  
He read only one of the newspapers.  
(lit. He didn't read from the newspapers **except** one newspaper.)

لَا إِلَهَ إِلَّا اللَّهُ / اللَّهُ  
lā ʾilāha ʾillā llāha / llāhu.  
There is no god except God (Allah). OR There is only one God.

- (c) **إِلَّا** ʾillā, in a negative sentence without the first noun  
In a negative sentence the first noun may be dropped before **إِلَّا** ʾillā. Then the noun that follows **إِلَّا** may take any of the three cases, according to the case assignment (rection) determined by the verb, e.g.

لَمْ يَأْكُلْ إِلَّا قَلِيلًا  
lam yaʾkul ʾillā qalīlan.  
He ate only a little. (lit. He did not eat **except** a little.)

مَا جَاءَ إِلَّا رَجُلٌ mā ḡā'a ʿillā raḡulun.

Only one man came. (lit. Nobody came **except** one man.)

مَا مَرَرْتُ إِلَّا بِرَجُلٍ mā marartu ʿillā bi-raḡulin. I passed by only one man.

(lit. I didn't pass by **except** one man.)

لَا أَحْتَرِمُ إِلَّا الصَّادِقَ lā aḥtarimu ʿillā ṣ-ṣādiqa.

I respect only the honest. (lit. I don't respect **except** the honest.)

لَا يُوْجَدُ إِلَّا كِتَابٌ lā yūḡadu ʿillā kitābun.

There is only one book. (lit. There does not exist **except** one book.)

**36.3** The particles غَيْرٌ ḡayru, سِوَى siwā and عَدَا ʿadā may replace إِلَّا ʿillā, but they take the following noun in the genitive case, e.g.

مَا جَاءَ غَيْرُ / سِوَى وَاحِدٍ mā ḡā'a ḡayru / siwā wāḥidin.

Only one came. (lit. Nobody came **except for** one.)

جَاءَ الرِّجَالُ عَدَا وَاحِدٍ ḡā'a r-riḡālu ʿadā wāḥidin.

The men came **except for** one (of them).

عَدَا ʿadā may be preceded by the relative pronoun مَا mā: مَا عَدَا mā ʿadā, when it is regarded as a verb. It is then followed by a noun in the accusative case, e.g.

جَاءَ الرِّجَالُ مَا عَدَا وَاحِدًا ḡā'a r-riḡālu mā ʿadā wāḥidan.

The men came **except(ing)** one (of them).

**36.4** إِلَّا أَنَّ ʿillā ʿanna and غَيْرَ أَنَّ ḡayra ʿanna

The particle إِلَّا ʿillā, and the accusative of غَيْرَ ḡayru may be followed by the subordinating conjunction أَنَّ ʿanna 'that'. The meaning then becomes 'except that, nevertheless, but, however', e.g.

<sup>1</sup>تَبَاحَثُوا فِي <sup>2</sup>الْأَمْرِ <sup>3</sup>إِلَّا أَنَّهُمْ / <sup>4</sup>غَيْرَ أَنَّهُمْ <sup>5</sup>لَمْ يَجِدُوا <sup>6</sup>حَلًّا

tabāḥaṭū fi l-<sup>2</sup>amri <sup>3</sup>illā <sup>4</sup>anna-hum / <sup>5</sup>gayra <sup>6</sup>anna-hum lam yaǧidū ḥallan.

<sup>1</sup>They discussed <sup>2</sup>the matter, <sup>3</sup>but they did <sup>4</sup>not <sup>5</sup>find <sup>6</sup>a solution.

<sup>1</sup>غَيْرَ أَنَّهُ <sup>2</sup>رَفَضَ <sup>3</sup>الْإِجَابَةَ

gayra <sup>2</sup>anna-hu rafaḍa l-<sup>3</sup>iǧābata.

<sup>1</sup>But (nevertheless) <sup>2</sup>he refused to <sup>3</sup>answer.

## Exercises

### Practise your reading:

<sup>1</sup>نَامَ كُلُّ <sup>2</sup>أَفْرَادٍ (فَرْدٍ) <sup>3</sup>الْعَائِلَةِ فِي الْبَيْتِ <sup>4</sup>الرَّيْفِيِّ <sup>5</sup>إِلَّا وَاحِدًا <sup>6</sup>عَادَ إِلَى الْمَدِينَةِ.

- (1) All <sup>3</sup>family <sup>2</sup>members <sup>1</sup>slept in <sup>4</sup>the country house <sup>5</sup>except one who <sup>6</sup>returned to the city.

ذَهَبَتْ <sup>1</sup>فِرْقَةٌ مِنَ الْجَيْشِ إِلَى <sup>3</sup>الْحُدُودِ (حَدٍّ) <sup>4</sup>مَا عَدَا <sup>5</sup>جُنْدِيَيْنِ كَانَا <sup>6</sup>مَرِيضَيْنِ.

- (2) An <sup>2</sup>army <sup>1</sup>division (group) went to <sup>3</sup>the border <sup>4</sup>except <sup>5</sup>two soldiers (who) were <sup>6</sup>ill.

أُطْفِئَتْ أُخْتِي <sup>2</sup>كُلُّ <sup>3</sup>الْمِصَابِيحِ (مِصْبَاحٍ) <sup>4</sup>مَا عَدَا مِصْبَاحِي <sup>5</sup>الْحَمَامِ وَغُرْفَةُ <sup>7</sup>الْجُلُوسِ.

- (3) My sister <sup>1</sup>put out <sup>2</sup>all the <sup>3</sup>lights (lamps) <sup>4</sup>except the two lights in <sup>5</sup>the bathroom and the <sup>7</sup>sitting <sup>6</sup>room.

نَاقَشَ <sup>2</sup>أَعْضَاءُ (عُضْوُ) <sup>3</sup>مَجْلِسِ <sup>4</sup>الْأَمْنِ <sup>5</sup>النِّزَاعِ بَيْنَ <sup>6</sup>الدَّوْلَتَيْنِ <sup>7</sup>إِلَّا أَنَّهُمْ لَمْ يَتَّفِقُوا عَلَى <sup>9</sup>رَأْيٍ <sup>10</sup>مُوَحَّدٍ.

- (4) <sup>2</sup>The members of <sup>4</sup>the Security <sup>3</sup>Council <sup>1</sup>discussed <sup>5</sup>the conflict between <sup>6</sup>the two countries, <sup>7</sup>but they did not <sup>8</sup>agree on a <sup>10</sup>single <sup>9</sup>opinion.

<sup>1</sup>مَا <sup>2</sup>أَنَا <sup>3</sup>إِلَّا <sup>4</sup>بَشَرٌ <sup>5</sup>مِثْلُكُمْ.

- (5) <sup>1,2</sup>I am nothing <sup>3</sup>but (except) <sup>4</sup>a human being <sup>5</sup>like you. (Quran)

<sup>1</sup>أَمَنَ تَلَامِذَةُ (تَلْمِذٌ) <sup>2</sup>السَّيِّدِ <sup>3</sup>الْمَسِيحِ الْاِثْنَا عَشَرَ <sup>4</sup>بِرِسَالَتِهِ إِلَّا وَاحِدًا.

- (6) (All of) the twelve disciples of <sup>2</sup>the Lord <sup>3</sup>Jesus/Messiah <sup>1</sup>believed <sup>4</sup>in his message apart from one.

كُلُّ <sup>1</sup>النَّاسِ (إِنْسَانٌ)، <sup>2</sup>سِوَى <sup>3</sup>الْقَلِيلِينَ، لَا <sup>4</sup>يَهْتَمُونَ بِالسِّيَاسَةِ <sup>5</sup>الدُّوْلِيَّةِ.

- (7) All <sup>1</sup>people, <sup>2</sup>apart from a <sup>3</sup>few, <sup>4</sup>are not interested in <sup>6</sup>international <sup>5</sup>politics.

<sup>1</sup>لِكُلِّ <sup>2</sup>دَاءٍ <sup>3</sup>دَوَاءٌ إِلَّا <sup>4</sup>الْمَوْتَ.

- (8) <sup>1</sup>For every <sup>2</sup>disease there is <sup>3</sup>a medicine (cure) except <sup>4</sup>death.

<sup>1</sup>زَارَ <sup>2</sup>السَّائِحُ <sup>3</sup>جِبَالَ لُبْنَانَ <sup>4</sup>كُلَّهَا <sup>5</sup>مَاعَدَا جَبَلِ الْأَرْزِ.

- (9) <sup>2</sup>The tourist <sup>1</sup>visited <sup>4</sup>all the Lebanese <sup>3</sup>mountains <sup>5</sup>except <sup>6</sup>the mountain of the cedars.

<sup>1</sup>سَقَيْتُ كُلَّ <sup>2</sup>أَشْجَارِ (شَجَرَةٍ) <sup>3</sup>الْبُسْتَانِ <sup>4</sup>مَاعَدَا <sup>5</sup>شَجَرَةَ <sup>6</sup>تَفَّاحٍ <sup>7</sup>يَابِسَةٍ.

- (10) <sup>1</sup>I irrigated all <sup>2</sup>the trees of <sup>3</sup>the orchard (garden) <sup>4</sup>except one <sup>7</sup>dried-up <sup>6</sup>apple <sup>5</sup>tree.

<sup>1</sup>حَضَرَ كُلُّ الطُّلَّابِ (طَالِبٍ) <sup>2</sup>الْمُحَاضَرَةَ إِلَّا أَخِي وَأَخَاكَ.

- (11) All students <sup>1</sup>attended <sup>2</sup>the lecture except my brother and yours.

<sup>1</sup>مَا <sup>2</sup>نَجَحَ أَحَدٌ فِي <sup>3</sup>الْإِمْتِحَانِ إِلَّا طَالِبٌ وَاحِدٌ / طَالِبًا وَاحِدًا.

- (12) Only one student <sup>2</sup>passed the exam. (lit. <sup>1</sup>No one <sup>2</sup>passed <sup>3</sup>the exam except one student.)

<sup>1</sup>هَرَبَ كُلُّ <sup>2</sup>الْجُنُودِ مِنَ <sup>3</sup>الْكُنَّةِ <sup>4</sup>سِوَى <sup>5</sup>قَائِدِهِمْ <sup>6</sup>وَجُنْدِيٍّ وَاحِدٍ.

- (13) All <sup>2</sup>soldiers <sup>1</sup>ran away (escaped) from <sup>3</sup>the barracks <sup>4</sup>except <sup>5</sup>their commander and one <sup>6</sup>soldier.

مَا <sup>1</sup>عَرَفْتُ مِنْ <sup>2</sup>الْأَعْضَاءِ الَّذِينَ <sup>3</sup>حَضَرُوا <sup>4</sup>الْاجْتِمَاعَ <sup>5</sup>سِوَى الرَّئِيسِ <sup>6</sup>وَعُضْوٍ وَاحِدٍ.

- (14) I did not <sup>1</sup>know any of <sup>2</sup>the members who <sup>3</sup>attended <sup>4</sup>the meeting <sup>5</sup>except the chairman and one <sup>6</sup>member.

سَوْفَ لَا أَشْتَرِي<sup>1</sup> شَيْئًا<sup>2</sup> مِّنَ<sup>3</sup> الْمَكْتَبَةِ إِلَّا<sup>4</sup> الْجَرِيدَةَ<sup>5</sup> وَالْمَجَلَّةَ<sup>6</sup>  
الْعَرَبِيَّتَيْنِ.

- (15) I will not <sup>1</sup>buy <sup>2</sup>anything from <sup>3</sup>the bookshop except the Arabic <sup>4</sup>news-  
paper <sup>5</sup>and the magazine.

خَرَجَ<sup>1</sup> الْمُسْتَمِعُونَ مِّنَ<sup>2</sup> قَاعَةِ<sup>3</sup> الْمَحَاضِرَاتِ إِلَّا<sup>4</sup> الْمُحَاضِرَ وَطَالِبَةً<sup>5</sup>  
جَدِيدَةً.

- (16) <sup>2</sup>The audience (listeners) <sup>1</sup>went out of <sup>4</sup>the lecture <sup>3</sup>hall except <sup>5</sup>the  
lecturer and one new student (f.).

زَرَعْتُ فِي<sup>1</sup> الْجَنِينَةِ<sup>2</sup> أَزْهَارًا<sup>3</sup> (زَهْرَةً)<sup>4</sup> مُتَنَوِّعَةً<sup>5</sup> عَدَا<sup>6</sup> الْوَرْدَ<sup>7</sup> (وَرْدَةً).

- (17) <sup>1</sup>I planted <sup>3</sup>a variety of <sup>2</sup>flowers in the garden but no (lit. <sup>4</sup>except) <sup>5</sup>roses.

نَجَحَ<sup>1</sup> جَمِيعُ<sup>2</sup> الطُّلَّابِ فِي<sup>3</sup> الْإِمْتِحَانِ<sup>4</sup> إِلَّا<sup>5</sup> النَّهَائِيَّ<sup>6</sup> مَاعِدَا<sup>7</sup> طَالِبًا<sup>8</sup> كَسْلَانَ.

- (18) <sup>2</sup>All the students <sup>1</sup>passed <sup>4</sup>the final <sup>3</sup>exam <sup>5</sup>except one <sup>6</sup>lazy student.

لَا<sup>1</sup> أَكْرَهُ<sup>2</sup> شَيْئًا إِلَّا<sup>3</sup> الطَّقْسَ<sup>4</sup> الْبَارِدَ.

- (19) I <sup>1</sup>hate <sup>2</sup>nothing except <sup>4</sup>cold <sup>3</sup>weather.

لَيْسَ فِي<sup>1</sup> حَقْلِنَا إِلَّا<sup>2</sup> شَجَرٌ<sup>3</sup> (شَجَرَةً)<sup>4</sup> الْعِنَبِ<sup>5</sup> وَالْتَيْنِ<sup>6</sup> وَالزَّيْتُونِ.

- (20) There are only <sup>4</sup>grape, <sup>5</sup>fig <sup>6</sup>and olive trees in <sup>2</sup>our field.

(lit. <sup>1</sup>There is <sup>1</sup>nothing in <sup>2</sup>our field except <sup>4</sup>grape, <sup>5</sup>fig <sup>6</sup>and olive <sup>3</sup>trees.)

لَيْسَ<sup>1</sup> عِنْدَ<sup>2</sup> النَّاسِ<sup>3</sup> حَدِيثٌ إِلَّا<sup>4</sup> الْحَدِيثَ عَنْ<sup>5</sup> أَزْمَةِ<sup>6</sup> الشَّرْقِ<sup>7</sup> الْاَوْسَطِ.

- (21) <sup>3</sup>People <sup>4</sup>talk only about the crisis in the <sup>7</sup>Middle <sup>6</sup>East.

(lit. <sup>1</sup>There is no (other) <sup>4</sup>talk <sup>2</sup>by <sup>3</sup>the people except talk about <sup>5</sup>the  
crisis in <sup>7</sup>the Middle <sup>6</sup>East.)

تَكَلَّمَ<sup>1</sup> الْخَبِيرُ<sup>2</sup> الْعَسْكَرِيُّ<sup>3</sup> لِمُرَاسِلِي<sup>4</sup> الصُّحُفِ<sup>5</sup> (صَحِيفَةٍ)<sup>6</sup> غَيْرَ أَنَّهُ<sup>7</sup>  
رَفَضَ<sup>8</sup> الْإِجَابَةَ عَنْ<sup>9</sup> جَمِيعِ<sup>10</sup> الْأَسْئَلَةِ (سُؤَالٍ).

- (22) <sup>3</sup>The military <sup>2</sup>expert <sup>1</sup>talked to <sup>5</sup>newspaper <sup>4</sup>correspondents <sup>6</sup>but <sup>7</sup>he  
refused <sup>8</sup>to answer <sup>9</sup>all the <sup>10</sup>questions.

### Translate into Arabic:

- (1) All the family members except one, who was ill, visited the mountain of  
the cedars.

## Exception

- (2) All the students slept in the country house except my sister who returned to the city.
- (3) All the soldiers went to the border except the commander and one soldier who were ill.
- (4) All the members of the Security Council went out of the hall except one new member.
- (5) In the final exam I did not know the answers to any of the questions except one.
- (6) All the members attended the meeting except the military expert and one member.
- (7) All the audience went out of the hall except the chairman of the meeting and the newspaper correspondents.
- (8) My brother put out all the lights in the house except the light in the bathroom.
- (9) I will not buy anything except roses, the newspaper and a magazine.
- (10) The lecturer talked to an army division about the conflict between the two countries but he refused to answer all the questions.
- (11) In the garden I planted a variety of flowers and trees but no (lit. except) olive trees.
- (12) The members who attended the meeting discussed the crisis in the Middle East, but they didn't agree on a single opinion.

# Verbs of wonder, the negative copula **لَيْسَ** *laysa*, verbs with special uses and some special uses of the preposition **بِ** *bi...*

## 37.1 Verbs of wonder, أَفْعَالُ التَّعَجُّبِ

Exclamatory phrases such as ‘How beautiful!’, ‘How tall!’, ‘How black he/she/it is!’, ‘What a rich man he is!’, etc., are expressed by using the interrogative pronoun **مَا** *mā* ‘what?’, followed by a verb form which looks like the derived verb form IV in the perfect tense third person singular masculine (pattern: **أَفْعَلَ** *ʾafʿala*) and a noun in the accusative case or a suffixed pronoun, e.g.

مَا أَجْمَلَ الْبِنْتَ

*mā ʾaǧmala l-binta!*

**How** beautiful the girl is!

مَا أَكْذَبَ هَذَا الرَّجُلَ

*mā ʾakḏaba hādā r-raǧula!*

**What** a liar this man is!

مَا أَشَدَّ سَوَادَ هَذِهِ الْغَيْمَةِ<sup>3</sup>

*mā ʾašadda sawāda hāḏihi l-ǧaymati!*

**What** a black cloud this is!

(lit. **How** <sup>1</sup>strong is the <sup>2</sup>blackness of this <sup>3</sup>cloud! OR

**What** <sup>1</sup>a strength of <sup>2</sup>blackness this <sup>3</sup>cloud has!)

مَا أَجْمَلَهَا

*mā ʾaǧmala-hā!*

**How** beautiful she / it is!

مَا أَكْذَبَهُ

*mā ʾakḏaba-hu!*

**What** a liar he is!

مَا أَشَدَّ سَوَادَهَا

*mā ʾašadda sawāda-hā!*

**How** black it is!



**37.2** If two verbs of wonder refer to the same noun, the second verb is placed after the noun and takes a suffix pronoun, e.g.

مَا أَطُولَ وَمَا أَصْعَبَ الدَّرْسَ! (not: مَا أَطُولَ وَمَا أَصْعَبَ الدَّرْسَ!)  
**mā 'aṭwala d-darsa wa-mā 'aṣ'aba-** mā 'aṭwala wa-mā 'aṣ'aba d-darsa)  
**hu!**  
**What** a long and difficult lesson!

**37.3 Verbs with special uses**

- (a) The negative copula لَيْسَ laysa 'is not' is counted among the sisters of كَانَ kāna. It is peculiar in that it is inflected only for the perfect tense but with the meaning of the imperfect tense (referring to present time).
- (b) Conjugation of لَيْسَ laysa:

	singular	dual	plural
3. masc.	لَيْسَ laysa, he is not	لَيْسَا laysā, they (2) are not	لَيْسُوا laysū, they are not
3. fem.	لَيْسَتْ laysat, she is not	لَيْسَتَا laysatā, they (2) are not	لَيْسْنَ lasna, they are not
2. masc.	لَسْتَ lasta, you are not	لَسْتُمَا lastumā, you (2) are not	لَسْتُمْ lastum, you are not
2. fem.	لَسْتِ lasti, you are not	لَسْتُمَا lastumā, you (2) are not	لَسْتُنَّ lastunna, you are not
I.	لَسْتُ lastu, I am not	(as in plural)	لَسْنَا lasnā, we are not

Note: Regarding the expression of the predicative complement of لَيْسَ laysa, see below (37.10b).

Remember from chapter 32 that the two verbs كَانَ kāna ‘he was’ and لَيْسَ laysa ‘is not, are not’, have no passive forms.

**37.4** The verb زَالَ zāla (imperfect: يَزَالُ yazālu) ‘to cease, to disappear, to go away’ is another sister of كَانَ kāna. It can be used as an aspectual auxiliary in the perfect or imperfect tense, preceded by the negative particle مَا mā, لَا lā or لَمْ lam, and followed either by a verb in the imperfect tense or by a verbal adjective or a noun in the accusative case. Both these constructions signify that the action has not ceased, the activity or state is still continuing, e.g.

مَا زَالَ / لَا يَزَالُ / لَمْ يَزَلْ يَدْرُسُ فِي الْجَامِعَةِ

mā zāla / lā yazālu / lam yazal yadrusu fī l-ğāmi‘ati.

He is **still** (lit. did not cease) studying at the university.

مَا زَالَ / لَا يَزَالُ / لَمْ يَزَلْ حَيًّا

mā zāla / lā yazālu / lam yazal ḥayyan.

He is **still** alive. (lit. He did not cease being alive.)

**37.5** The verb عَادَ ‘āda (imperf.: يَعُودُ ya‘ūdu) ‘to return, to do again, to resume’ is somewhat similar to the above verb زَالَ zāla.

- (a) When it is preceded by the negative particle مَا mā or لَمْ lam, the meaning is: ‘not again, no longer’, e.g.

عَادَ يَدْرُسُ فِي الْجَامِعَةِ

‘āda yadrusu fī l-ğāmi‘ati.

He **resumed** studying at the university.

مَا عَادَ / لَمْ يَعُدْ يَدْرُسُ فِي الْجَامِعَةِ

mā ‘āda / lam ya‘ud yadrusu fī l-ğāmi‘ati.

He is **no longer** studying at the university. OR

He **no longer** studies at the university.

- (b) The IVth form of the above verb عَادَ ‘āda is أَعَادَ a‘āda. When it is followed by a defined noun in the accusative case, it will have the meaning ‘to do again, to give back, re-’, e.g.

أَعَادَ الْكِتَابَ

a‘āda l-kitāba. He **returned** / **gave back** the book.

أَعَادَ الْأَمْتَحَانَ

ʿaʿāda l-ʾimtiḥāna. He **repeated** (re-took) the exam. (He re-examined.)

أَعَادَ النَّظَرَ فِي الْقَضِيَّةِ

ʿaʿāda n-naḍara fī l-qaḍiyyati. He **re-considered** the case.

اِقْتَرَحَ إِعَادَةَ النَّظَرِ فِي الْقَضِيَّةِ

ʾiqṭaraḥa ʾiʿādata n-naḍari fī l-qaḍiyyati. He proposed to **re-consider** the case.

Note: The above إِعَادَةٌ is the verbal noun of form IV.

**37.6** The verb كَادَ kāda (imperfect: يَكَادُ yakādu) ‘to be about to . . ., almost, (nearly) . . .’ is used as an auxiliary with the following verb in the imperfect indicative or, alternatively, imperfect subjunctive (after أَنْ), e.g.

**Main verb: imperfect indicative**

كَادَ الْوَلَدُ يَقَعُ

kāda l-waladu yaqaʿu.

The boy **was about** to fall over.

**Main verb: imperfect subjunctive**

OR كَادَ الْوَلَدُ أَنْ يَقَعَ

kāda l-waladu ʾan yaqaʿa.

كَدْتُ أَمُوتُ مِنَ الْعَطَشِ

kidtu ʾamūtu mina l-ʿaṭaši.

I **almost** died of thirst.

OR كَدْتُ أَنْ أَمُوتَ مِنَ الْعَطَشِ

kidtu ʾan ʾamūta mina l-ʿaṭaši.

I **was almost** going to die of thirst.

يَكَادُ يَمُوتُ مِنَ الْجُوعِ

yakādu yamūtu mina l-ǧūʿi.

He is **almost** dying of hunger.

OR يَكَادُ أَنْ يَمُوتَ مِنَ الْجُوعِ

yakādu ʾan yamūta mina l-ǧūʿi.

He is **almost** going to die of hunger.

When كَادَ kāda is in the perfect or imperfect tense, preceded by the negative particle مَا mā or لَمْ lam, both tenses have almost the same meaning: ‘just, barely, hardly, almost not’, e.g.

مَا كَادَ / لَمْ يَكْدُ يَقِفُ حَتَّى وَقَعَ

mā kāda / lam yakad yaqifu ḥattā waqaʿa. He **barely** stood up before he fell down.

**37.7** The verb دَامَ dāma ‘to last, to continue, to go on’ can be used in temporal clauses meaning ‘as long as ... (something is happening or going on)’. It is then preceded by the conjunction مَا mā ‘as long as’ and followed by a verb in the imperfect tense or a participle in the accusative case, e.g.

مَا دَامَ جَالِسًا

mā dāma ḡālisān, **as long as** he is sitting

مَا دَامَ يَجْلِسُ

mā dāma yaḡlisu, **as long as** he sits

**37.8** The verb قَلَّ qalla ‘to be little, to diminish, to be rare’ can take the suffix مَا ... /...mā/, as قَلَّمَا qallamā meaning ‘seldom’, e.g.

قَلَّمَا نَلْتَقِي

qallamā naltaqī. We **seldom** meet.

### **37.9** Verbs with the meaning ‘to start, to begin’

In addition to the verb بَدَأَ bada’a ‘to start, to begin’ there are a few other verbs which have this same meaning as well as their major meaning. The following are the most common of them: صَارَ šāra ‘to become’, قَامَ qāma ‘to stand up’, أَخَذَ ’aḡaḡa, ‘to take’, e.g.

بَدَأَ / أَخَذَ يَرْكُضُ

bada’a / ’aḡaḡa yarkuḡu. He began to run.

قَامَ يَمْشِي

qāma yamšī. He rose/began to walk.

صَارَ يَضْحَكُ

šāra yaḡḡaku. He began to laugh.

### **37.10** Some special uses of the prefixed preposition بِـ bi...

The preposition بِـ bi..., which normally means ‘by, with’, etc., can also be used in certain types of complements:

(a) .. بِـ bi... preceding a direct object

Certain trilateral transitive verbs, such as سَمِعَ sami‘a ‘to hear’ and بَعَثَ ba‘ata ‘to send’, may take the preposition .. بِـ bi... before the direct object, which then appears in the genitive case. This construction is merely a stylistic alternative to the regular construction with an accusative direct object, e.g.

سَمِعْتُ بِالْخَبَرِ

sami‘tu **bi-l-ḥabari**. I heard the piece of news / about the news.

OR سَمِعْتُ الْخَبَرَ

sami‘tu l-ḥabara.

بَعَثَ إِلَيْهِ بِرِسَالَةٍ

ba‘ata ‘ilay-hi **bi-risālatin**. He sent him a letter.

OR بَعَثَ إِلَيْهِ رِسَالَةً

ba‘ata ‘ilay-hi risālatan.

Compare:

أَكَلَ اللَّحْمَ بِالشَّوْكَةِ

‘akala l-laḥma **bi-š-šawkati**. He ate the meat with the fork.

(b) .. بِـ bi ... before the complement of a negative predicate

After the negative copula لَيْسَ laysa ‘is not’, and after the negative particle مَا mā ‘not’, the predicative complement may take the preposition ... بِـ bi.. (+ genitive). Again, this construction is merely a stylistic alternative to the regular construction with an accusative predicative complement, e.g.

لَسْتُ بِقَصِيرٍ

lastu **bi-qaṣīrin**. I am not short.

OR لَسْتُ قَصِيرًا

lastu qaṣīran

لَيْسَ بِقَبِيحٍ

laysa **bi-qabīḥin**. He / it is not ugly.

OR لَيْسَ قَبِيحًا

laysa qabīḥan

مَا كُنَّا بِنَائِمِينَ

**mā kunnā bi-nā’imīna**. We were not sleeping.

OR مَا كُنَّا نَائِمِينَ

mā kunnā nā’imīna

مَا هُوَ بِبَخِيلٍ

**mā huwa bi-baḥīlin**. He is not stingy.

OR مَا هُوَ بَخِيلًا

mā huwa baḥīlan

Note: كَانَ mā has the function of لَيْسَ laysa, which is a sister of كَان kāna.

- (c) ..بِ bi... preceding the conjunctions أَنْ 'an and أَنَّ 'anna

The preposition ..بِ bi... can be prefixed to the subordinating conjunctions أَنْ 'an and أَنَّ 'anna 'that' without any change of meaning, e.g.

طَلَبَ مِنِّي بَأَنَّ أَذْهَبَ مَعَهُ

ṭalaba min-nī **bi**-ʿan ʿaḏhaba  
maʿa-hu.

He asked me to go with him.

OR

طَلَبَ مِنِّي أَنْ أَذْهَبَ مَعَهُ

ṭalaba min-nī ʿan ʿaḏhaba  
maʿa-hu.

أَخْبَرَنِي بَأَنَّ وَالِدَهُ مَرِيضٌ

ʿaḥbara-nī **bi**-ʿanna wālida-hu  
marīḏun.

He told me that his father is ill.

OR

أَخْبَرَنِي أَنَّ وَالِدَهُ مَرِيضٌ

ʿaḥbara-nī ʿanna wālida-hu  
marīḏun.

- (d) Sometimes the particle إِذْ id 'when' is used with the meaning 'and then suddenly ...!', indicating surprise or sudden appearance. In that case the subject may take the preposition ..بِ bi.... The particle قَدْ qad is then normally added after the subject before the verb.

إِذْ بِالرَّئِيسِ قَدْ وَصَلَ

ʿid **bi**-r-raʿṣi qad waṣala!

Then / suddenly the president arrived!

OR

إِذْ وَصَلَ الرَّئِيسُ

ʿid waṣala r-raʿṣu

## Exercises

### Practise your reading:

مَا<sup>١</sup> أَبْعَدَ هَذِهِ الْقَرْيَةِ وَمَا<sup>٢</sup> أَضْيَقَ<sup>٤</sup> شَوَارِعَهَا (شَارِعٌ).

- (1) <sup>١</sup> How <sup>٢</sup>far away this village is and how <sup>٣</sup>narrow its <sup>٤</sup>streets!

مَا<sup>١</sup> أَقْصَرَ الرَّئِيسَ وَمَا<sup>٢</sup> أَطْوَلَ<sup>٣</sup> زَوْجَتَهُ.

- (2) How <sup>١</sup>short the president is and how <sup>٢</sup>tall <sup>٣</sup>his wife!

١ قَلَمَا ٢ يَأْتِي مُدِيرُ الشَّرِكَةِ إِلَى ٣ عَمَلِهِ فِي ٤ يَوْمِي ٥ السَّبْتِ ٦ وَالْأَحَدِ.

- (3) It is <sup>1</sup>seldom that the manager (director) of the company <sup>2</sup>comes to <sup>3</sup>work on (<sup>4</sup>days) <sup>5</sup>Saturdays <sup>6</sup>and Sundays.

مَا ١ أَضْعَفَ هَذَا ٢ الْمَرِيضَ وَمَا ٣ أَشَدَّ ٤ أَصْفَرَارَ ٥ (IX) وَجْهَهُ.

- (4) How <sup>1</sup>weak this <sup>2</sup>patient is and how <sup>4</sup>pale (lit. how <sup>3</sup>strong <sup>4</sup>yellow) <sup>5</sup>his face!

١ لَسْتُ ٢ فَرِحَانًا الْيَوْمَ لِأَنِّي لَمْ ٣ أَنْجَحْ فِي ٤ الْأَمْتِحَانِ.

- (5) <sup>1</sup>I am not <sup>2</sup>happy today because I didn't <sup>3</sup>pass <sup>4</sup>the exam.

١ أَلَيْسَ الطَّبِيبُ فِي ٢ عِطْلَتِهِ فِي ٣ الْأُسْبُوعِ ٤ الْقَادِمِ؟

- (6) <sup>1</sup>Isn't the physician on <sup>2</sup>holiday (vacation) <sup>4</sup>next <sup>3</sup>week?

هَذَا ١ الْعَقْدُ لَيْسَ ٢ قَدِيمًا جَدًّا.

- (7) This <sup>1</sup>necklace is not very <sup>2</sup>old.

١ أَلَيْسَ ٢ يُوْجَدُ فِي ٣ الْجَامِعَةِ ٤ مَنْ هُوَ ٥ أَجْدَرُ / أَشْطَرُ مِنْكَ فِي ٦ أَلَلُّغَةِ الْعَرَبِيَّةِ؟

- (8) <sup>1</sup>Isn't <sup>2</sup>there anyone at the university <sup>3</sup>who is <sup>4</sup>more competent (clever) than you in the Arabic <sup>5</sup>language?

١ لَا نَكَادُ ٢ نَسْمَعُ مَاذَا ٣ يَقُولُ ٤ مُذِيعُ ٥ نَشْرَةِ ٦ الْأَخْبَارِ (خَبْرٍ).

- (9) <sup>1</sup>We can hardly <sup>2</sup>hear what <sup>4</sup>the reporter of <sup>6</sup>the news <sup>5</sup>bulletin is <sup>3</sup>saying.

١ لَمْ أَكْثَرُ ٢ أَفْتَحْ بَابَ غُرْفَةِ ٣ النَّوْمِ فِي ٤ الْعَتَمَةِ ٥ حَتَّى ٦ قَفَزَ ٧ الْقِطُّ عَلَى ٨ صَدْرِي ٩ فَكَدْتُ ١٠ أَمُوتُ مِنْ ١١ الْخَوْفِ.

- (10) <sup>1</sup>I had hardly (almost) <sup>2</sup>opened the door of <sup>3</sup>the bedroom (lit. <sup>3</sup>sleeping room) <sup>5</sup>when suddenly in <sup>4</sup>the darkness <sup>7</sup>the cat <sup>6</sup>jumped on to <sup>8</sup>my chest. <sup>9</sup>I was <sup>11</sup>scared <sup>10</sup>to death (lit. <sup>9</sup>I almost <sup>10</sup>died <sup>11</sup>of fright).

١ لَمْ يَزَلْ (هُنَاكَ) بَعْضُ ٢ أَلَوْفَتْ حَتَّى ٣ تَطْيِيرَ ٤ الطَّائِرَةِ.

- (11) <sup>1</sup>There is still some <sup>2</sup>time before the <sup>4</sup>aeroplane <sup>3</sup>takes off (flies).

١ مَا دَامَ ٢ جَدُّكَ مَرِيضًا ٣ فَيَجِبُ أَنْ ٤ يَبْقَى ٥ شَهْرًا ٦ آخَرًا فِي ٧ الْفِرَاشِ.

- (12) <sup>1</sup>As long as <sup>2</sup>your grandfather is ill (so) <sup>3</sup>he should <sup>4</sup>stay in <sup>7</sup>bed for <sup>6</sup>another <sup>5</sup>month.

أَبَدَ<sup>2</sup> نَصْفَ<sup>3</sup> شَهْرٍ فِي<sup>4</sup> الصَّحْرَاءِ<sup>5</sup> كَادَتْ<sup>6</sup> الْجَمَالُ (جَمَلٌ)<sup>7</sup> تَمُوتُ مِنْ<sup>8</sup> الْعَطَشِ.

(13) <sup>1</sup>After <sup>2</sup>half <sup>3</sup>a month in <sup>4</sup>the desert the camels <sup>5</sup>almost <sup>6</sup>died of <sup>7</sup>thirst.

أَعَادَ<sup>2</sup> الْأَهْلُ<sup>3</sup> ثَانِيَةً<sup>4</sup> يَبْحَثُونَ عَنِ الْوَلَدِ<sup>5</sup> الضَّائِعِ فِي<sup>6</sup> الْغَابَةِ.

(14) <sup>2</sup>The family <sup>1</sup>resumed (<sup>3</sup>again) <sup>4</sup>searching for the <sup>5</sup>lost child in <sup>6</sup>the forest.

إِنِّي<sup>2</sup> مَا زِلْتُ<sup>3</sup> أَحْتَرِمُ<sup>4</sup> وَأُقَدِّرُ<sup>5</sup> جَلَالََةَ الْمَلِكِ<sup>6</sup> مِنْذُ يَوْمِ تَوَجُّعِهِ<sup>7</sup>.

(15) <sup>1</sup>I <sup>2</sup>have <sup>3</sup>respected <sup>4</sup>and admired <sup>5</sup>His Majesty the King <sup>6</sup>since the day of his <sup>7</sup>coronation.

أَلَسْتُ أَنْتَ الَّذِي كَانَ<sup>1</sup> نَائِبًا لِرَئِيسِ<sup>2</sup> مَجْلِسِ<sup>3</sup> إِدَارَةِ شَرِكَةِ<sup>4</sup> النَّفْطِ؟

(16) Aren't you the one who was the <sup>1</sup>vice-chairman of <sup>4</sup>the oil company's <sup>3</sup>administrative <sup>2</sup>board (<sup>2</sup>council)?

الْمُدَّةُ<sup>2</sup> الْمَعْطَاةُ لَيْسَتْ<sup>3</sup> كَافِيَةً<sup>4</sup> لِلْإِجَابَةِ عَلَى كُلِّ<sup>5</sup> أَسْئَلَةٍ (سُؤَالٍ)<sup>6</sup> الْأَمْتِحَانِ.

(17) The <sup>1</sup>time <sup>2</sup>given is not <sup>3</sup>enough <sup>4</sup>to answer all <sup>6</sup>the exam <sup>5</sup>questions.

مَا زَالَتْ<sup>2</sup> الْحُكُومَةُ<sup>3</sup> تَرْفُضُ<sup>4</sup> تَخْفِيزَ<sup>5</sup> رُسُومِ (رَسْمٍ)<sup>6</sup> الضَّرَائِبِ

(ضَرِيْبَةٍ) عَنْ<sup>7</sup> أَصْحَابِ (صَاحِبٍ)<sup>8</sup> الدَّخْلِ<sup>9</sup> الْقَلِيلِ.

(18) <sup>2</sup>The government <sup>1</sup>still <sup>3</sup>refuses <sup>4</sup>to reduce <sup>6</sup>tax (lit. <sup>5</sup>fee, due) for <sup>7</sup>those on <sup>9</sup>low (lit. <sup>9</sup>little) <sup>8</sup>incomes.

ذَهَبَ<sup>1</sup> الضَّيْفُ<sup>2</sup> لِيَتَمَشَّى فِي<sup>3</sup> الْغَابَةِ<sup>4</sup> وَلَمْ<sup>5</sup> يَرْجِعْ.

(19) <sup>1</sup>The guest went <sup>2</sup>for a walk in <sup>3</sup>the forest <sup>4</sup>and did not <sup>5</sup>return.

### Translate into Arabic:

- (1) How tall the manager of the company is and how short his wife!
- (2) The patient seldom comes to the physician on Saturdays and Sundays.
- (3) How pale (yellow) the face of the president is and how weak he is!
- (4) We can hardly hear what His Majesty the King is saying.
- (5) I am not happy today because the director's child is still lost in the forest.
- (6) Isn't your grandfather ill and shouldn't he stay in bed for another week?



- (7) The cat jumped on my chest and I was almost scared to death.
- (8) The cat almost died of thirst in the bedroom.
- (9) There is still half a day before the aeroplane departs (flies).
- (10) How narrow the streets of this village are!
- (11) Isn't the family on holiday next month?
- (12) After half a month the family resumed searching for the lost child in the desert.
- (13) The vice-chairman of the board of the oil company still refuses to pay the taxes.
- (14) The time given is not enough to answer all the questions in the news bulletin.

## *Adverbs and adverbials, absolute or inner object, ḥāl (circumstantial clause) and tamyīz (accusative of specification)*

### **38.1** Adverbs

Arabic adverbs are mostly derived from nominals. The majority of the derived adverbs are, in fact, indefinite accusative nouns or adjectives, although there are also many derived adverbs with **ḍammah** without nunation or article. Compared to European languages, Arabic has few underived (original) adverbs. The underived adverbs may end in **sukūn** or **fathah**, less often in **kasrah** or **ḍammah** without nunation.

**38.2** In Arabic grammars, adverbs are classified by meaning as follows:

- (a) adverbs of time, ظَرْفُ زَمَانٍ (answer the question: مَتَى matā 'when?')
- (b) adverbs of place, ظَرْفُ مَكَانٍ (answer the question: أَيْنَ 'ayna 'where?' or 'whence?').

Note: Of course, there are also adverbs of manner, degree, reason, restriction, etc., e.g. the underived adverb فَقَطُ faqaṭ 'only'.

**38.3** All adverbs of time are derived from verbal roots or pronominal bases. The common adverb مَتَى matā 'when?' (also used as the temporal conjunction 'when') is apparently etymologically connected with the interrogative pronouns مَا mā 'what?' and مَنْ man 'who?'.

مَتَى matā can be preceded by the particle أَيَّ ay, as أَيُّ مَتَى ay matā, without any change of meaning, e.g.

مَتَى جِئْتَ؟ matā gi'ta?

OR

أَيُّ مَتَى جِئْتَ؟ ay matā gi'ta?

**When** did you come?

**38.4** Adverbs of time often have the definite article ...ال and take the accusative or, rarely, nominative case, e.g.

With article:

الْيَوْمَ	الْجُمُعَةَ	الْآنَ	الَّيْلَةَ	السَّاعَةَ	السَّنَةَ
'al-yawma	'al-ġum'ata	'al-'āna	'al-laylata	'as-sā'ata	'as-sanata
today	on Friday	now	tonight	now, at this time	in this year

Without article:

بَعْدُ	قَبْلُ	حِينَ	أَمْسٍ	غَدًا
ba'du	qablu	hīna	'amsi	ġadan
afterwards, still, yet	before, earlier	when (conj.)	yesterday	tomorrow

Note: Adverbs ending in **ḍammah**, like بَعْدُ and قَبْلُ, may take a preposition. Nevertheless they do not change the ending into **kasrah**, e.g. مِنْ بَعْدُ min ba'du 'afterwards'.

Examples:

مَا جَاءَ الْيَوْمَ mā ġā'a l-yawma. He did not come **today**.

مَا جَاءَ بَعْدُ mā ġā'a ba'du. He has not come **yet**.

سَافَرَ أَمْسٍ sāfara 'amsi. He travelled **yesterday**.

Note: The **kasrah** in أَمْسٍ 'amsi 'yesterday' is not an indication of the genitive case, but is only used for smoothing the pronunciation. Observe also that أَمْسٍ 'amsi 'yesterday' has definite reference, although lacking the article. The noun الْأَمْسِ al-'amsu, which is definite, means 'the past' (not: 'yesterday'). Similarly, غَدًا ġadan 'tomorrow' has definite reference but indefinite form. Compare the prepositional expression فِي الْغَدِ fi l-ġadi 'in the future' (not 'tomorrow').

**38.5** Certain nouns in the accusative without the article ...ال are used as adverbs when followed by a year, e.g.

سَنَة ٢٠٠٣

sanata 2003, in the year 2003

OR

فِي سَنَة ٢٠٠٣

fī sanati 2003

Adverbs  
and  
adverbials,  
absolute  
object, ḥāl,  
tamyīz

**38.6** Underived adverbs of place, ظَرْفُ زَمَانٍ, are very few, e.g.

تَحْتُ

taḥtu

beneath

هُنَا

hunā

here

هُنَاكَ

hunāka

there

حَيْثُ

ḥaytu

where, whither, whereas, due to the  
fact that

Examples:

اجْلِسْ هُنَا!

ʾiǧlis **hunā**! Sit **here**! (masc. sing.)

اِذْهَبْ مِنْ حَيْثُ جِئْتَ!

ʾidhab min **ḥaytu** ġiʾta! Go **whence** you came!

**38.7** Derived adverbs of place are common, e.g., فَوْقُ fawqu ‘up(stairs), on top, above’, وَرَاءُ warāʾu ‘behind, in the rear, at the back’.

**38.8** Other common adverbs having the form of accusative adjectives or nouns are:

تَقْرِيْبًا

taqriban

almost

لَيْلًا

laylan

by night

غَدًا

gadan

tomorrow

أَحْيَانًا

ʾaḥyānan

sometimes

جِدًّا

ġiddan

very

حَالًا

ḥālan

immediately

حَدِيثًا

ḥadiṭan

recently

دَائِمًا

dāʾiman

always

أَخِيرًا

ʾaḥīran

finally, lately

مَثَلًا

maṭalan

for example

ثَانِيًا

tāniyan

secondly

أَوَّلًا

ʾawwalan

firstly, first

شَرْقًا

šarqan

eastward

شَمَالًا

šamālan

on the  
left, to  
the north

يَمِينًا

yamīnan

on the right

يَوْمًا

yawman

one day

كَثِيرًا

kaṭīran

much,  
very

قَلِيلًا

qalīlan

little, few

Examples:

أَسَافِرُ غَدًا

ʾusāfiru **ḡadan**. I will travel **tomorrow**.

وَصَلَّتِ الطَّائِرَةُ لَيْلًا

waṣalati ṭ-ṭāʾiratu **laylan**. The aeroplane arrived **at night**.

تَوَجَّهَتِ الْبَاخِرَةُ جَنُوبًا

tawaḡḡahati l-bāḥiratu **ḡanūban**. The ship set out (headed) **southwards**.

**38.9** English adverbs are often rendered by prepositional phrases in Arabic, e.g.

فَهُمْ بِسُهُولَةٍ

fahima **bi-suhūlatin**. He understood **easily** (lit. with ease).

قَرَأَ عَلَى مَهْلٍ

qaraʾa **ʿalā mahlin**. He read **slowly**.

**38.10** *Absolute or inner object*

The so-called absolute or inner object, **الْمَفْعُولُ الْمَطْلُوقُ**, is used to emphasize the manner of action or the number of instances. It consists of a verbal noun (derived from the same root as the main verb) in the indefinite accusative form, followed by an accusative adjective.

رَكَضَ رَكْضًا سَرِيعًا

rakaḍa **rakḍan** sarīʿan. He ran swiftly. (lit. He ran a swift **running**.)

فَرِحَ فَرَحًا كَبِيرًا

fariḥa **farahan** kabīran. He rejoiced greatly. (lit. He rejoiced **a great joy**.)

Note: Sometimes the inner object consists only of a dual verbal noun:

دَقَّتِ السَّاعَةُ دَقَّتَيْنِ

daqqati s-sāʿatu **daqqatayni**. The clock struck twice (**two strikes**).

### 38.11 Ḥāl clause (phrase)

Ḥāl حَالٌ means ‘circumstance, condition, or state’. It is added to an already complete sentence as a kind of supplementive adverbial clause or phrase, answering the question كَيْفَ kayfa ‘how?’ or ‘in which manner or condition?’. In English it corresponds mostly to a (co)predicative or adverbial participle (referring to the subject or object), as in ‘He came laughing. I saw him standing.’

Ḥāl حَالٌ is mostly an adjective or active participle in the indefinite accusative, agreeing in gender and number with the noun to which it refers, e.g.

عَادَ السَّائِحُ مَرِيضًا ‘āda s-sā’iḥu **marīḍan**. The tourist returned **ill**.

(In which ḥāl ‘condition’ has the tourist returned? He returned **marīḍan** ‘ill’. Thus, **marīḍan** is ḥāl, because it describes the circumstance or condition of the tourist.)

لَا تَشْرَبِ الْقَهْوَةَ سَاخِنًا!

lā tašrabi l-qahwata **sāḥinatan**! Don’t drink the coffee (while it is) **hot**!

ذَهَبَ صَدِيقِي بَاكِيًا

ḍahaba ṣadiqī **bākiyan**. My friend left **weeping**. (My friend wept as he left.)

ذَهَبَ الْأَوْلَادُ بَاكِينَ

ḍahaba l-ʾawlādu **bākīna**. The boys left **weeping**. (The boys wept as they left.)

ذَهَبَتِ الْبَنَاتُ بَاكِيَاتٍ

ḍahabati l-banātu **bākiyātin**. The girls left **weeping**. (The girls wept as they left.)

Remember that the above بَاكِيًا is in the accusative indefinite form, although it has two **kasrahs**. See chapter 13 on the sound feminine plural!

**38.12** Ḥāl حَالٌ can be in the definite form only when followed by a suffixed possessive pronoun. Ḥāl is never defined by the definite article الـ, e.g.

جَاءَ الْمَبْعُوثُ وَحْدَهُ

ḡā'a l-mab'ūtu **waḥda-hu**. The delegate came alone (by himself).

### 38.13 The wāw of ḥāl, وَأَوُّ الْحَالِ

The conjunction وَ 'and' can be used to introduce a **ḥāl** clause based on an active participle (which then remains in the nominative case). This وَ is called the **wāw of ḥāl**, وَأَوُّ الْحَالِ, and can be translated as 'while, as'. The **wāw of ḥāl** can be connected to a personal pronoun or a noun in the nominative (referring to a separate subject), e.g.

تَكَلَّمَ وَهُوَ وَقِفٌ

takallama **wa**-huwa wāqifun. He spoke **while** (he was) standing.

هَرَبَ وَالْحَارِسُ نَائِمٌ

haraba **wa**-l-ḥārisu nā'imun. He escaped **while** the guard was sleeping.

**38.14** Ḥāl, حَالٌ, may replace the participle with a finite verb in the imperfect tense, preceded by the **wāw of ḥāl** وَ and a pronoun, e.g.

ذَهَبَ وَهُوَ يَبْكِي

dahaba **wa**-huwa **yabkī**. He left **weeping**. (He was **weeping** as he left.)

### 38.15 Tamyīz (accusative of specification)

The word **tamyīz**, تَمْيِيزٌ, means 'specification, discrimination, clarification'. In grammar it refers to a nominal attribute in the accusative indefinite form that expresses the substance or content after measure words, or the item counted after the cardinal numbers 11–99. In addition, it is used after the elative form in periphrastic comparative and superlative expressions. Examples:

إِشْتُرِيَ لِتُرْزِيَّتَا

ʾišturiya litrun **zaytan**.

One litre of **oil** was bought.

(**zaytan** is **tamyīz**, because it specifies that the measured substance is oil and not something else)

اِشْتَرَى وَالِدِي لِيْترًا زَيْتًا

ʾištārā wālid-ī litran **zaytan**.

My father bought one litre of **oil**.

عِنْدِي عِشْرُونَ قَمِيصًا

ʿind-ī ʿiṣrūna **qamiṣan**.

I have twenty **shirts**.

اَلْبِنْتُ اَقْلُ جَمَالًا مِنْ اُمِّهَا

ʾal-bintu ʾaqlu ḡamālan min ʾummi-hā.

The girl is less beautiful than her mother.

(lit. The girl is less **with regard to beauty** than her mother.)

## Exercises

### Practise your reading:

١ حَفِظْتُ ٢ غَيْبًا دُرُوسَ (دَرْسٍ) ٣ قَوَاعِدِ (قَاعِدَةٍ) ٤ اَللُّغَةِ اَلْعَرَبِيَّةِ دَرْسًا دَرْسًا.

- (1) ١ I learned the Arabic ٣ grammar (lessons) ٢ by heart, lesson by lesson  
(lit. the ٣ rules of the Arabic ٤ language).

١ سَهَرْتُ ٢ اَللَّيْلَ ٣ كُلَّهُ ٤ لَوَحْدِي ٥.٦ وَالنَّاسُ ٧ نَامُوا.

- (2) ١ I stayed ١ awake ٣ all ٢ night ٤ alone (by myself) ٥ while ٦ the people were  
٧ asleep.

١ فِي اَلْغَرْبِ ٢ يَصْنَعُونَ ٣ اَلْحَدِيدَ ٤ سِلَاحًا وَفِي ٥ اَلشَّرْقِ ٦ يَقْطَعُونَ  
٧ اَلْأَشْجَارَ (شَجَرَةً) ٨ حَطَبًا.

- (3) In ١ the West ٢ they make ٣ iron into ٤ weapons and in ٥ the East ٦ they cut  
٧ trees for ٨ wood.

١ هَاجَرَ ٢ جَارِي مِنْ ٣ اَلْقَرْيَةِ ٤.٥ وَهُوَ كَبِيرٌ ٦ وَلَمْ ٧ نَعُدْ ٨ نَسْمَعْ ٩ عَنْهُ ١٠ شَيْئًا  
١١ مُنْذُ ذَلِكَ اَلْحِينِ.

- (4) ٢ My neighbour ١ emigrated from ٣ the village ٤ when ٥ he was old and  
١١ since then we have ٨ heard ٦.٧, ١٠ nothing ٩ about him.



أَتَانِي<sup>١</sup> ضَيْفٌ<sup>٢</sup> فَجَاءَ<sup>٣</sup> وَأَنَا<sup>٤,٥</sup> اسْتَعَدُّ<sup>٦</sup> لِلذَّهَابِ فِي<sup>٧</sup> سَيَّارَةٍ<sup>٨</sup> أُجْرَةٍ<sup>٩</sup> كَانَتْ<sup>١٠</sup> تَنْتَظِرُنِي فِي<sup>١١</sup> الْخَارِجِ.

- (5) <sup>2</sup>A guest dropped in (lit. <sup>1</sup>came to me <sup>3</sup>suddenly) <sup>4,5</sup>while I <sup>6</sup>was preparing <sup>7</sup>to go out in <sup>8,9</sup>a taxi (<sup>9</sup>hired <sup>8</sup>car) which was <sup>10</sup>waiting for me <sup>11</sup>outside.

الزَّوْجُ<sup>١</sup> مُخْلِصٌ<sup>٢</sup> أَمَّا<sup>٣</sup> زَوْجَتُهُ<sup>٤</sup> فَهِيَ<sup>٥</sup> أَكْثَرُ<sup>٦</sup> مِنْهُ<sup>٧</sup> إِخْلَاصًا<sup>٨</sup>.

- (6) <sup>1</sup>The husband <sup>2</sup>is faithful <sup>3</sup>but <sup>4</sup>his wife <sup>5</sup>is <sup>6</sup>more <sup>8</sup>faithful <sup>7</sup>than he.

الْمَمْلَكَةُ الْعَرَبِيَّةُ السَّعُودِيَّةُ<sup>١</sup> مِنْ<sup>٢</sup> أَكْثَرِ<sup>٣</sup> دُولِ (دَوْلَةٍ)<sup>٤</sup> أَلْعَالَمِ<sup>٥</sup> إِنْتِاجًا<sup>٦</sup> لِلنَّفْطِ.

- (7) The Kingdom of Saudi Arabia is <sup>1</sup>one of <sup>2</sup>the greatest <sup>6</sup>oil-<sup>5</sup>producing <sup>3</sup>countries in <sup>4</sup>the world.

نَبَحَ الْكَلْبُ عَلَى<sup>١</sup> اَللِّصِّ<sup>٢</sup> نَبَاحًا<sup>٣</sup> عَالِيًا<sup>٤</sup> فَخَافَ اَللِّصُّ<sup>٥</sup> وَهَرَبَ.

- (8) The dog <sup>1</sup>barked <sup>3,4</sup>loudly (lit. a <sup>4</sup>high <sup>3</sup>barking) at <sup>2</sup>the thief. The thief <sup>5</sup>was scared <sup>6</sup>and ran away.

اِسْتَقْبَلَ رَئِيسُ الْجُمْهُورِيَّةِ<sup>١</sup> اَلْوُزَرَءَ (وَزِيرٌ)<sup>٢</sup> وَاَلنُّوَابَ (نَائِبٌ)<sup>٣</sup> وَسَلَّمَ عَلَيْهِمْ<sup>٥</sup> بِاَلْيَدِ وَاحِدًا وَاحِدًا.

- (9) The president of the republic <sup>1</sup>received <sup>2</sup>the ministers <sup>3</sup>and parliamentary members <sup>4</sup>and shook their <sup>5</sup>hands one by one.

بَاعَ<sup>١</sup> اَلتَّاجِرُ<sup>٢</sup> حَقِيْبَةً<sup>٣</sup> سَفَرٍ وَعِشْرِينَ<sup>٤</sup> قَمِيصًا وَاحِدَ عَشَرَ<sup>٥</sup> حِذَاءً.

- (10) <sup>2</sup>The merchant <sup>1</sup>sold one (<sup>4</sup>travelling) <sup>3</sup>suitcase, 20 <sup>5</sup>shirts and 11 <sup>6</sup>shoes.

اِسْتَرَيْتُ<sup>١</sup> اَلْقَمِيصَانَ (قَمِيصٌ)<sup>٢</sup> بَيَضًا<sup>٣</sup>، وَاَلْقُبْعَةَ<sup>٤</sup> سَوْدَاءَ<sup>٥</sup>، وَسَاعَةً<sup>٦</sup> ذَهَبِيَّةً<sup>٧</sup> وَخَاتَمًا<sup>٨</sup> فِضِّيًّا<sup>٩</sup>.

- (11) <sup>1</sup>I bought the <sup>3</sup>white <sup>2</sup>shirts and the <sup>5</sup>black <sup>4</sup>hat, and <sup>7</sup>a gold <sup>6</sup>watch and <sup>9</sup>a silver <sup>8</sup>ring. (lit. the shirts white and the hat black)

لَا شَكَّ اَنَّ اَلطَّيْبَ اَكْثَرُ<sup>١</sup> خَبْرَةً<sup>٢</sup> مِنْ اَلْمُمْرِضَةِ<sup>٣</sup>.

- (12) There is <sup>1</sup>no doubt that the physician is more <sup>2</sup>experienced than <sup>3</sup>the nurse.

اَعْجَبَنِي اَنَّ<sup>١</sup> اَرَى الرَّئِيسَ<sup>٢</sup> مَاشِيًا<sup>٣</sup> لِوَحْدِهِ فِي<sup>٤</sup> اَلشَّارِعِ<sup>٥</sup> اَلرَّئِيسِيِّ<sup>٦</sup>.

- (13) <sup>1</sup>I was pleased <sup>2</sup>to see the president <sup>3</sup>walking <sup>4</sup>alone on <sup>6</sup>the main <sup>5</sup>street.

كُلَّمَا<sup>١</sup> اَزْدَادَ<sup>٢</sup> الْاِنْسَانُ<sup>٣</sup> غَرَامًا<sup>٤</sup> قَلَّ<sup>٥</sup> مَنَامًا<sup>٦</sup>.

- (14) <sup>١,٢</sup>The more <sup>٣</sup>a man is in <sup>٤</sup>love, <sup>٥</sup>the less <sup>٦</sup>sleep he gets. (lit. <sup>١</sup>Whenever <sup>٣</sup>the man's <sup>٤</sup>love <sup>٢</sup>increases, his <sup>٥</sup>sleep <sup>٦</sup>decreases.)

اَسَكَنْتُ مَعَهُ<sup>١</sup> اُسْبُوعًا<sup>٢</sup> فِي<sup>٣</sup> نَفْسِ<sup>٤</sup> الشَّقَةِ<sup>٥</sup> وَمَا<sup>٦</sup> اَحْبَبْتُهُ<sup>٧</sup> اَبَدًا<sup>٨</sup>.

- (15) <sup>١</sup>I lived with him for <sup>٢</sup>one week in <sup>٣</sup>the same <sup>٤</sup>apartment and I did not <sup>٥</sup>like him <sup>٦</sup>at all.

اَسَافِرُ<sup>١</sup> غَدًا<sup>٢</sup> اِلَى<sup>٣</sup> الشَّرْقِ<sup>٤</sup> الْاَوْسَطِ<sup>٥</sup> وَاَعِيبُ<sup>٦</sup> عَنِ<sup>٧</sup> الْبِلَادِ<sup>٨</sup> شَهْرًا<sup>٩</sup> كَامِلًا<sup>١٠</sup>.

- (16) <sup>١</sup>I will travel <sup>٢</sup>tomorrow to <sup>٣</sup>the Middle <sup>٤</sup>East and <sup>٥</sup>I will be away from the country for a <sup>٦</sup>whole <sup>٧</sup>month.

دَخَلَ<sup>١</sup> الْمُحَاضِرُ<sup>٢</sup> قَاعَ<sup>٣</sup> الْمُحَاضَرَاتِ<sup>٤</sup> وَهُوَ يَضْحَكُ<sup>٥</sup> / ضَاحِكًا<sup>٦</sup>.

- (17) <sup>٢</sup>The lecturer <sup>١</sup>entered <sup>٣</sup>the lecture <sup>٤</sup>hall (<sup>٥</sup>while he was) laughing.

لَا تَشْرَبِ<sup>١</sup> الْعَصِيرَ<sup>٢</sup> سَاخِنًا<sup>٣</sup> وَلَا تَشْرَبِ<sup>٤</sup> الشَّايَ<sup>٥</sup> بَارِدًا<sup>٦</sup>.

- (18) Don't drink <sup>١</sup>juice <sup>٢</sup>hot and don't drink <sup>٣</sup>tea <sup>٤</sup>cold!

اَمْشَيْتُ<sup>١</sup> لِمُدَّةِ<sup>٢</sup> سَاعَتَيْنِ<sup>٣</sup> مَشْيًا<sup>٤</sup> سَرِيعًا<sup>٥</sup> فَتَعَبْتُ<sup>٦</sup>.

- (19) <sup>١</sup>I walked <sup>٢</sup>quickly (lit. a <sup>٣</sup>quick <sup>٤</sup>walk) for two hours (<sup>٥</sup>time) <sup>٦</sup>and got tired.

طَلَعَ<sup>١</sup> الْقَمَرُ<sup>٢</sup> بَغْتَةً<sup>٣</sup> مِنْ<sup>٤</sup> خَلْفِ<sup>٥</sup> الْجَبَلِ<sup>٦</sup>.

- (20) <sup>٢</sup>The moon <sup>١</sup>rose <sup>٣</sup>suddenly from <sup>٤</sup>behind <sup>٥</sup>the mountain.

اَقَرَّرْتُ<sup>١</sup> اَنْ<sup>٢</sup> اَعُودَ<sup>٣</sup> اِلَى<sup>٤</sup> وَطَنِي<sup>٥</sup> لُبْنَانَ<sup>٦</sup> عَاجِلًا<sup>٧</sup> اَمْ<sup>٨</sup> اَجَلًا<sup>٩</sup>.

- (21) <sup>١</sup>I decided <sup>٢</sup>I would return to <sup>٣</sup>my homeland Lebanon <sup>٤</sup>sooner <sup>٥</sup>or <sup>٦</sup>later.

### Translate into Arabic:

- (1) There is no doubt that I will return to my village sooner or later.
- (2) The wife is more faithful than her husband.
- (3) The dog barked suddenly at the guest and (so) the guest got scared and ran away.
- (4) The West is more experienced than the East.
- (5) I decided to drink the tea hot and the juice cold.
- (6) The thief sold a black shirt, a white hat, a gold ring and a silver watch.

- (7) I liked to see the lecturer laughing on the main street.
- (8) The merchant emigrated to the Kingdom of Saudi Arabia and we have not heard anything about him.
- (9) People cut trees for wood and from iron they make weapons.
- (10) I lived alone for a month and a week on the mountain.
- (11) I will be away tomorrow from the Arabic grammar lesson.
- (12) I stayed awake all night alone in the apartment and I learned by heart the lessons about the Middle East.
- (13) The president of the republic received the ministers and parliamentary members in the hall and shook their hands one by one.



# Conditional sentences

**39.1** A conditional sentence contains two parts. The first part of the conditional sentence expresses a condition or contingency. It is called protasis and the Arabic term is **الشَّرْطُ**, ‘the condition’. The second part expresses the consequence or result of the condition and is called apodosis, **جَوَابُ الشَّرْطِ**, ‘the answer to the condition’.

**39.2** Conditional sentences are mostly introduced by one of the three conditional particles, which are **إِنْ** <sup>in</sup>in, **إِذَا** <sup>idā</sup>idā and **لَوْ** <sup>law</sup>law, all meaning ‘if’. The following outlines the differences in their use.

**39.3** **إِنْ** <sup>in</sup>in ‘if’, is followed by a verb in the perfect or imperfect jussive (apocopatus). In the following examples the second part has the perfect or imperfect jussive, e.g.

- |     |   |                                   |   |
|-----|---|-----------------------------------|---|
| (a) | <sup>in</sup> in + <b>perf.</b> +                               | <sup>in</sup> in + <b>perf.</b> + | <sup>in</sup> in + <b>imperf. jussive</b> + |
|     | <b>perf.</b>  | <b>imperf. jussive</b>            | <b>imperf. jussive</b>                      |
|     | إِنْ دَرَسَ نَجَحَ  | إِنْ دَرَسَ يَنْجَحُ              | إِنْ يَدْرُسُ يَنْجَحُ                      |
|     | <sup>in</sup> in darasa nağah.                                  | <sup>in</sup> in darasa yangğah.  | <sup>in</sup> in yadrus yangğah.            |
|     | If he studies, <b>he succeeds</b> (OR <b>he will succeed</b> ). |                                   |   |

- (b) The imperative can be used in the second part and must be preceded by **فَ** <sup>fa</sup>fa, e.g.

- |   |   |
|---|---|
| <sup>in</sup> in + <b>perf.</b> +   | <sup>in</sup> in + <b>imperf. jussive</b> + |
| <b>imperative</b>   | <b>imperative</b>                           |
| إِنْ ذَهَبَ فَادْهَبْ   | إِنْ يَذْهَبُ فَادْهَبْ                     |
| <sup>in</sup> in dahaba fa-dhab!  | <sup>in</sup> in yadhab fa-dhab!            |
| If he goes, then <b>you go!</b> OR If he goes, then <b>you should go!</b> |   |

Note: In spite of being in the perfect tense, the above verb ذَهَبَ *dhahaba* refers to the future here (see chapter 17).

**39.4** إِذَا *idā* 'if' is a synonym of إِنْ *in*, with the nuance of eventuality. It is followed by the perfect tense in the first part and the perfect or imperfect indicative in the second part. If the second part is a nominal sentence or contains an imperative or one of the words below, then the second part must be preceded by the particle ... فَ *fa* 'then':

the particle قَدْ *qad*

the future particles سَوْفَ *sawfa* or ... سَ *sa*...

the interrogative particle هَلْ *hal*

the negative particle مَا *mā*, لَنْ *lan*, or لَا *lā*

the negative copula لَيْسَ *laysa*.

Note: The imperfect jussive and the imperative cannot be used after إِذَا *idā*.

Examples:

- (a) ... فَ *fa*.../ preceding the second part when it is a nominal sentence:

إِنْ تَعْمَلْ فَأَعْمَلُ صِحِّي *in taamal fa-l-ʿamalu ṣiḥḥiyyun*.

If you work, (then) work is healthy.

- (b) ... فَ *fa*.../ preceding the second part when it contains an imperative verb:

إِنْ سَأَلَكَ فَأَجِبْهُ *in saʿalaka fa-ağib-hu*.

If he asks you, (then) you answer him!

- (c) ... فَ *fa*.../ preceding the particle قَدْ *qad*:

إِنْ / إِذَا وَعَدَكَ فَقَدْ صَدَقَ *in / idā waʿadaka fa-qad ṣadaqa*.

If he promises you, (then) he is sincere.

- (d) ... فَ *fa*.../ preceding the future particle سَوْفَ *sawfa* or ... سَ *sa*:

إِنْ / إِذَا أَسَأْتَ فَسَوْفَ تَنْدَمُ / فَسَتَنْدَمُ *in / idā asaʿta fa-sawfa tandamu OR fa-satandamu*.

If you cause harm, (then) you will regret it.

- (e) ... فَ /fa.../ preceding the interrogative particle هَلْ hal:

إِنْ / إِذَا قُلْتَ لَكَ سِرًّا فَهَلْ تَكْتُمُهُ؟

ʔin/ʔidā qultu laka sirran **fa-hal** taktumu-hu?

If I **tell** you a secret, **will** you keep it confidential? OR

If I **told** you a secret, **would** you keep it confidential?

- (f) ... فَ /fa.../, preceding the negative particle مَا mā, لَنْ lan or لَا lā:

إِنْ / إِذَا زَارَنِي عَدُوٌّ فَمَا أَطْرُدُهُ / فَلَا أَطْرُدُهُ / فَلَنْ أَطْرُدُهُ

ʔin / ʔidā zāranī ʿaduwwun **fa-mā** ʔatrudu-hu / **fa-lā** ʔatrudu-hu / **fa-lan**

ʔatruda-hu.

If an enemy visits me, I shall **not** dismiss him.

- (g) ... فَ /fa.../ preceding the negative copula لَيْسَ laysa:

إِنْ تَذْهَبْ فَلَسْتُ بِذَاهِبٍ ʔin tadhab **fa-lastu** bi-dāhibin.

If you go, (then) I am not going.

**39.5** لَوْ law ‘if’, for unreal condition, takes the perfect in both parts and refers to the past or future. The second part is often preceded by the particle ... لَ, e.g.

لَوْ دَرَسَ لَنَجَحَ law darasa **la-nağəħa**.

If he had studied, he **would** have succeeded. OR

If he studied, he **would** succeed.

لَوْ كَانَ عِنْدِي نَقُودٌ لَسَافَرْتُ law kāna ʿindī nuqūdun **la-sāfartu**.

If I had had money, I **would** have travelled.

**39.6** لَوْ لَا law-lā and لَوْ لَمْ law-lam ‘if not’

لَوْ لَا law-lā is followed by a nominal predicate or suffix pronoun.

لَوْ لَمْ law-lam is followed by the verb in the imperfect jussive, e.g.

لَوْ لَا رَغْبَةَ الْوَزِيرِ لَاسْتَقَالَ السَّفِيرُ law-lā ragbatu l-wazīri la-staqāla s-safirū.

If it **had not** been the minister’s wish, the ambassador would have resigned.

لَوْ لَاهُ لَأَسْتَقَالَ السَّفِيرُ law-lā-hu la-staqāla s-safirū.

**Were it not for him**, the ambassador would have resigned.

لَوْ لَمْ يَكُنْ مُجْتَهِدًا لَمَا نَجَحَ law-lam yakun muğtahidan la-mā nağḥa.

**If he had not** been industrious, he would not have succeeded.

**39.7** All three conditional particles can be followed by the verb كَانَ kāna, to confirm the perfect tense (past), e.g.

لَوْ كَانَ قَدْ أَتَى لَرَأَهُمُ law kāna qad ʾatā la-raʾā-hum.

If he had come, he would have seen them.

إِن / إِذَا كَانَ قَدْ قَالَ ذَلِكَ لَصَدَقَ in / idā kāna qad qāla dālika la-ṣadaqa.

If he (has) said that, (then) he will keep his word.

**39.8** The second part of the conditional sentence may precede the first part:

سَأُقَابِلُكَ إِذَا زُرْتُ دِمَشْقَ sa-ʾuqābiluka ʾidā zurtu Dimašqa.

I will meet you, **if** I visit Damascus.

أُسَاعِدُكَ غَدًا إِنْ تَسَاعَدَنِي الْيَوْمَ usāʿiduka ġadan ʾin tusāʿidnī l-yawma.

I will help you tomorrow, **if** you help me today.

**39.9** The following interrogative pronouns can be used in generalized relative clauses with conditional implication. The verb in both parts of the sentence is then in the imperfect jussive (apocopatus) mood:

مَنْ man, whoever

مَهْمَا mahmā, whatever

أَيْنَمَا ʾaynamā, wherever

حَيْثُمَا ḥaytumā, wherever

Examples:

مَنْ يَطْلُبُ يَجِدُ man yaṭlub yağid. He who seeks, finds.

مَهْمَا تَطْلُبُ أَدْفَعُ mahmā taṭlub ʾadfaʿ. Whatever you ask, I will pay.

أَيْنَمَا / حَيْثُمَا تَذْهَبُ أَذْهَبُ ayna-mā / ḥaytu-mā tağhab ʾağhab.

Wherever you go, I will go.



**39.10 Concessive particles**

The combined particles and expressions below correspond to the English concessive conjunctions and prepositions: ‘although, even if, in spite of, despite’.

حَتَّى وَلَوْ ḥattā wa-law, even if, even supposing that

مَعَ أَنَّ ma‘a ‘anna, even though, although

وَلَوْ wa-law, whatever, even if, even though

رَغْمَ raġma, (prep.) in spite of

بِالرَّغْمِ مِنْ bi-r-raġmi min..., (prep.) in spite of, despite

رَغْمَ أَنَّ raġma ‘anna, although, even though

وَإِنْ wa-‘in, even though

Examples:

حَتَّى وَلَوْ دَرَسَ سَوْفَ يَسْقُطُ

ḥattā wa-law darasa sawfa yasquṭu.

Even if he were to study, he'll fail.

مَعَ أَنَّهُ دَرَسَ جَيِّدًا ، سَقَطَ فِي الْأَمْتِحَانِ

ma‘a ‘anna-hu darasa ġayyidan, saqata fī l-imtiḥāni.

Although he studied well, he failed in the exam.

سَأَذْهَبُ رَغْمَ الْمَطَرِ

sa-‘adhabu raġma l-maṭari.

I will go in spite of the rain.

ذَهَبَ إِلَى عَمَلِهِ رَغْمَ مَرَضِهِ / بِالرَّغْمِ مِنْ مَرَضِهِ

dahaba ‘ilā ‘amali-hi raġma maraḍi-hi / bi-r-raġmi min maraḍi-hi.

He went to his work in spite of his illness.

ذَهَبَ إِلَى عَمَلِهِ رَغْمَ أَنَّهُ مَرِيضٌ

dahaba ‘ilā ‘amali-hi raġma ‘anna-hu marīḍun.

He went to his work, although he is ill.

سَوْفَ أَسَافِرُ وَإِنْ وَقَعَتِ السَّمَاءُ

sawfa <sup>3</sup>usāfiru wa-<sup>3</sup>in waqa‘at-i s-samā‘u.

I will travel, even if heaven were to fall.

## Exercises

### Practise your reading:

إِنْ لَمْ أَتَزُرْنِي فِي مَنْزِلِي <sup>2</sup>أَغْضَبَ عَلَيْكَ وَإِنْ <sup>3</sup>زُرْتَنِي أَلِیَوْمَ <sup>4</sup>أَزُرُّكَ <sup>5</sup>غَدًا.

- (1) If you don't <sup>1</sup>visit me at (my) home <sup>2</sup>I will be angry with you, but if you <sup>3</sup>visit me today <sup>4</sup>I will visit you <sup>5</sup>tomorrow.

أَوَّلًا <sup>2</sup>مُسَاعَدَةُ الْحُكُومَةِ <sup>3</sup>وَالصَّلِيبِ <sup>4</sup>الْأَحْمَرِ <sup>5</sup>وَالْهَلَالِ الْأَحْمَرِ

<sup>5</sup>لِلْمُصَابِينَ <sup>6</sup>بِالزَّلْزَالِ <sup>7</sup>لَمَاتَ كَثِيرٌ مِنَ النَّاسِ <sup>8</sup>جُوعًا <sup>9</sup>وَعَطَشًا.

- (2) <sup>1</sup>Had there not been <sup>2</sup>the help (support) of the government, Red <sup>3</sup>Cross and Red <sup>4</sup>Crescent <sup>5</sup>for the victims <sup>6</sup>of the earthquake, many people would <sup>7</sup>have died of <sup>8</sup>hunger <sup>9</sup>and thirst.

إِنْ أَخْرَجَ <sup>2</sup>الْكَلِمَةُ مِنَ <sup>3</sup>الْعَقْلِ <sup>4</sup>تَدْخُلُ الْعَقْلَ <sup>5</sup>وَالْقَلْبَ وَإِنْ تَخْرُجَ مِنْ

<sup>6</sup>اللِّسَانِ تَدْخُلُ فِي <sup>7</sup>أُذُنٍ وَتَخْرُجُ مِنْ أُذُنٍ <sup>8</sup>أُخْرَى.

- (3) If a <sup>2</sup>word <sup>1</sup>comes from <sup>3</sup>the mind, <sup>4</sup>it enters the mind <sup>5</sup>and heart. If it comes from <sup>6</sup>the tongue, it goes in <sup>7</sup>one ear and out <sup>8</sup>the other.

لَوْ كَانَ <sup>1</sup>الْفَرْدُ <sup>2</sup>قَادِرًا أَنْ <sup>3</sup>يَحْكُمَ <sup>4</sup>نَفْسَهُ بِنَفْسِهِ <sup>5</sup>بِدُونِ <sup>6</sup>قَانُونٍ، لَمَا

<sup>8</sup>أَحْتَاجَ إِلَى <sup>9</sup>حُكُومَةٍ.

- (4) If an <sup>1</sup>individual were <sup>2</sup>able <sup>3</sup>to govern <sup>4</sup>himself by himself <sup>5</sup>without the <sup>6</sup>law, <sup>7</sup>there would be no <sup>8</sup>need for <sup>9</sup>government.

لَوْ كَانَ مِنْ <sup>1</sup>تَعَاوُنٍ <sup>2</sup>وَتَفَاهُمٍ <sup>3</sup>مُتَبَادِلِينَ بَيْنَ <sup>4</sup>الدُّوَلِ (دَوْلَةٍ) <sup>5</sup>وَالشُّعُوبِ

(شَعْبٍ) <sup>6</sup>لَقَلَّتْ <sup>7</sup>أَسْبَابُ (سَبَبٍ) <sup>8</sup>الْحُرُوبِ (حَرْبٍ) <sup>9</sup>وَالْإِرْهَابِ.

- (5) If there were <sup>3</sup>mutual <sup>1</sup>cooperation and <sup>2</sup>understanding between <sup>4</sup>countries <sup>5</sup>and people, <sup>6</sup>then there would <sup>6</sup>be less <sup>7</sup>cause for <sup>8</sup>war <sup>9</sup>and terrorism.

مَنْ <sup>1</sup>يَعْمَلُ فِي <sup>2</sup>صِغَرِهِ <sup>3</sup>وَشَبَابِهِ <sup>4</sup>فَسَوْفَ <sup>5</sup>يَرْتَاحُ فِي كِبَرِهِ.

- (6) He who <sup>1</sup>works in <sup>2</sup>his childhood <sup>3</sup>and youth <sup>4</sup>will <sup>5</sup>relax in old age.

لَوْ تَعَلَّمْتَ<sup>١</sup> مِهْنَةً فِي صِغَرِكَ<sup>٢</sup> لَنَفَعَتْكَ فِي<sup>٣</sup> مُسْتَقْبَلِكَ.

- (7) Had you learned<sup>١</sup> a profession in your childhood,<sup>٢</sup> it would have been useful for<sup>٣</sup> your future.

لَوْلَا<sup>١</sup> وُصُولُ<sup>٢</sup> سَيَّارَةِ<sup>٣</sup> الْإِسْعَافِ<sup>٤</sup> بِسُرْعَةٍ<sup>٥</sup> لَنَزَفَ<sup>٦</sup> دَمُ<sup>٧</sup> الْجَرِيحِ<sup>٨</sup> وَمَاتَ.

- (8) Had the<sup>٢,٣</sup> ambulance (lit. <sup>٣</sup>aid <sup>٢</sup>car) not<sup>١</sup> arrived<sup>٤</sup> quickly, (then)<sup>٧</sup> the wounded (man)<sup>٥,٦</sup> would have bled to<sup>٨</sup> death (lit. <sup>٦</sup>his blood would have<sup>٥</sup> drained<sup>٨</sup> and he would<sup>٨</sup> have died).

إِنْ تَذْهَبَ مَعَهُ فِي<sup>١</sup> نَفْسِ السَّيَّارَةِ<sup>٢</sup> فَلَسْتُ بِذَاهِبٍ مَعَكُمْ.

- (9) If you go with him in<sup>١</sup> the same car,<sup>٢</sup> I won't go with you.

لَوْ يَهْتَمُّ كُلُّ أَبٍ وَأُمٍّ<sup>٢</sup> بِتَرْبِيَةِ أَبْنَائِهِمَا<sup>٣</sup> (إِبْنُ) تَرْبِيَةٍ جَيِّدَةٍ<sup>٣</sup> لَقَلَّ<sup>٤</sup> الْمُجْرِمُونَ.

- (10) If every father and mother<sup>١</sup> were concerned for the proper (good)<sup>٢</sup> education of their children,<sup>٤</sup> there would<sup>٣</sup> be fewer<sup>٤</sup> criminals.

لَوْلَا<sup>١</sup> الْمَدَارِسُ وَالْجَامِعَاتُ<sup>٢</sup> السَّادَةُ<sup>٢</sup> الْجَهْلُ<sup>٣</sup> وَكَثُرَ<sup>٤</sup> الْإِجْرَامُ<sup>٤</sup> وَازْدَحَمَتِ<sup>٥</sup> السُّجُونُ<sup>٦</sup> (سَجَنَ).

- (11) Had there not been schools and universities,<sup>٢</sup> ignorance<sup>١</sup> would have prevailed,<sup>٤</sup> crime would<sup>٣</sup> have increased and<sup>٦</sup> jails would<sup>٥</sup> have been crowded.

إِذَا<sup>١</sup> سَأَلَكَ<sup>٢</sup> الْقَاضِي<sup>٢</sup> أَسْئَلَةً<sup>٣</sup> (سُؤَالَ) فَاجِبُهُ<sup>٤</sup> عَلَى كُلِّ<sup>٥</sup> حَالٍ.

- (12) If<sup>٢</sup> the judge<sup>١</sup> asks you<sup>٣</sup> questions, answer him<sup>٤</sup> in any case<sup>٥,٦</sup> (anyway, always)!

إِنْ<sup>١</sup> تَكْسَلُ فِي دِرَاسَتِكَ<sup>٢</sup> الْيَوْمَ<sup>٢</sup> تَرْسُبُ فِي<sup>٣</sup> الْأَمْتِحَانِ<sup>٤</sup> غَدًا.

- (13) If<sup>١</sup> you are lazy today in your studies,<sup>٢</sup> you will flunk (fail)<sup>٣</sup> the exam<sup>٤</sup> tomorrow.

لَوْ دَرَسَ<sup>١</sup> الدُّرُوسَ (دَرَسَ) جَيِّدًا<sup>٢</sup> وَقَلَّلَ مِنْ<sup>٣</sup> غِيَابِهِ مِنْ<sup>٤</sup> الْمُحَاضِرَاتِ<sup>٤</sup> لَنَجَحَ فِي<sup>٥</sup> الْأَمْتِحَانِ.

- (14) Had he studied<sup>١</sup> his lessons well<sup>٢</sup> and reduced his<sup>٣</sup> absence from<sup>٤</sup> the lectures,<sup>٥</sup> he would have passed<sup>٦</sup> the exam.

لَوْ أُعُولِجَ<sup>2</sup> الْجَرِيحُ<sup>3</sup> عِلَاجًا<sup>4</sup> أَحْسَنَ<sup>5</sup>، لَشُفِيَ<sup>6</sup> مِنْ جُرُوحِهِ (جُرْحٌ فِي مَدَّةٍ<sup>7</sup> أَقْصَرَ<sup>8</sup>).

- (15) Had<sup>2</sup> the wounded (man)<sup>1</sup> received<sup>4</sup> better<sup>3</sup> treatment (lit. <sup>1</sup>been treated with a <sup>4</sup>better <sup>3</sup>treatment), (then) his wounds <sup>5</sup>would have healed <sup>7,8</sup>more quickly (lit. <sup>5</sup>then he would have <sup>5</sup>recovered from <sup>6</sup>his wounds in <sup>8</sup>a shorter <sup>7</sup>time).

إِنْ لَمْ تَعْمَلْ<sup>2</sup> وَتُنْتِجْ<sup>3</sup> كَغَيْرِكَ<sup>4</sup> طَرَدْتُكَ مِنْ أَلْعَمَلِ.

- (16) If you don't<sup>1</sup> work<sup>2</sup> and be productive<sup>3</sup> like the others (lit. others than you), <sup>4</sup>I will fire you (lit. I will dismiss you from work).

إِنْ تَعْمَلْ أَوْ تُمَارِسْ<sup>2</sup> أَيَّ<sup>3</sup> نَوْعٍ مِنَ<sup>4</sup> الرِّيَاضَةِ<sup>5</sup>، فَالْعَمَلُ<sup>6</sup> وَالرِّيَاضَةُ<sup>7</sup> يَرِيحَانِ<sup>8</sup> الْجِسْمَ<sup>9</sup> وَيُنْسِيَانِ<sup>10</sup> أَلْهُمُومَ (هَمْ).

- (17) If you work or<sup>1</sup> practise<sup>2</sup> any<sup>3</sup> type of<sup>4</sup> sport(s), <sup>5</sup>work<sup>6</sup> and sport(s)<sup>7</sup> will relax<sup>8</sup> the body<sup>9</sup> and make you forget<sup>10</sup> your worries.

أَيْنَمَا<sup>2</sup> تَذْهَبُ أَذْهَبُ<sup>3</sup> مَعَكَ وَأَيْنَمَا<sup>4</sup> تَنَمْ<sup>5</sup> أَنَمْ.

- (18) <sup>1</sup>Wherever<sup>2</sup> you go I will go<sup>3</sup> with you and wherever<sup>4</sup> you sleep <sup>5</sup>I will sleep.

إِنْ أَحْتَرَمَكَ<sup>2</sup> أَحَدٌ<sup>3</sup> فَاحْتَرِمْهُ وَإِنْ لَمْ يَحْتَرِمْكَ فَلَا تَحْتَرِمْهُ.

- (19) If<sup>2</sup> a person<sup>1</sup> respects you (then)<sup>3</sup> respect him, and if he doesn't respect you, then don't<sup>4</sup> respect him.

لَوْ لَمْ يَكُنْ<sup>2</sup> الطَّقْسُ<sup>3</sup> حَارًّا فِي<sup>4</sup> الْأُسْبُوعِ<sup>5</sup> الْمَاضِي<sup>6</sup> لَمَا<sup>7</sup> صَعَدْتُ / طَلَعْتُ إِلَى<sup>8</sup> الْجَبَلِ.

- (20) Had the<sup>2</sup> weather not<sup>1</sup> been<sup>3</sup> hot<sup>5</sup> last<sup>4</sup> week, I<sup>6</sup> would not<sup>7</sup> have gone up to<sup>8</sup> the mountain.

### Translate into Arabic:

- (1) Wherever you sleep I will sleep and wherever you go I will go (with you).  
(2) If the physician had not arrived quickly, the wounded (man) would have died.

- (3) If you don't visit the wounded (man) today, I will be angry with you and I will not visit you tomorrow.
- (4) If you practise or do any type of sports like the others, you will relax in old age.
- (5) If the wounded (man) had been treated well, he would have recovered from his wounds in a shorter time.
- (6) If you had learned any type of sport in your childhood, (then) sports would have relaxed your body and made you forget your worries.
- (7) If your father asks you questions about your studies, answer him always (anyway)!
- (8) If you are lazy at your work and are not productive like the others, I will fire you (lit. dismiss you from work).
- (9) If he had reduced his absence from the lessons and lectures, he would have passed the exam.
- (10) Had it not been for the Red Cross and Red Crescent, many people would have died of hunger and thirst.
- (11) If the ambulance hadn't arrived quickly, many of the victims of the earthquake would have died.
- (12) If my father had not been ill last week, I would not have gone up to him on the mountain.
- (13) If a word comes from the tongue it goes in one ear and out the other, but if a word comes out from the heart (then) it goes into the mind.
- (14) If there were mutual cooperation between the government and the people, the causes of crime would be reduced.
- (15) Had the government not supported (helped) young people (the youth), crimes would have increased, and jails would have been crowded.



Appendix I

*Tables of verb forms*

**Table A1.1.** The patterns of the ten forms of the strong trilateral verb فَعَلَ fa'ala 'to do, to act'

Active										
	I	II	III	IV	V	VI	VII	VIII	IX	X
Perfect	فَعَلَ	فَعَّلَ	فَاعَلَ	أَفْعَلَ	تَفَعَّلَ	تَفَاعَلَ	اِنْفَعَلَ	اِفْتَعَلَ	اِفْعَلَّ	اِسْتَفْعَلَ
	fa'ala	fa''ala	fā'ala	ʾaf'ala	tafa''ala	tafā'ala	ʾinfa'ala	ʾifta'ala	ʾif'alla	ʾistaf'ala
Imperf.	يَفْعَلُ	يَفْعِّلُ	يُفَاعِلُ	يُفْعِلُ	يَتَفَعَّلُ	يَتَفَاعَلُ	يَنْفَعِلُ	يَفْتَعِلُ	يَفْعَلُّ	يَسْتَفْعِلُ
	yaf'alu	yufa''ilu	yufā'ilu	yuf'ilu	yatafa''alu	yatafā'alu	yanfa'ilu	yafṭa'ilu	yaf'allu	yastaf'ilu
Imperat.	اِفْعَلْ	فَعِّلْ	فَاعِلْ	أَفْعِلْ	تَفَعَّلْ	تَفَاعَلْ	اِنْفَعِلْ	اِفْتَعِلْ	اِفْعَلْ	اِسْتَفْعِلْ
	ʾif'al	fa''il	fā'il	ʾaf'il	tafa''al	tafā'al	ʾinfa'il	ʾifta'il	ʾif'alla	ʾistaf'il
Particip.	فَاعِلٌ	مَفْعِلٌ	مُفَاعِلٌ	مُفْعِلٌ	مُتَفَعِّلٌ	مُتَفَاعِلٌ	مَنْفَعِلٌ	مُفْتَعِلٌ	مُفْعَلٌ	مُسْتَفْعِلٌ
	fā'ilun	mufa''ilun	mufā'ilun	muf'ilun	mutafa''ilun	mutafā'ilun	munfa'ilun	mufta'ilun	muf'allun	mustaf'ilun



[illegible]

**Table A1.2.** The patterns of the derived forms of the doubled verb ʿafarra ‘to escape, to flee’

	I	II	III	IV	V	Active	VII	VIII	IX	X
Perfect	فَرَّ	فَارَّ	فَارَّ	أَفَرَّ		تَفَارَّ	إِنْفَرَّ	إِفْتَرَّ	اِسْتَفَرَّ	اِسْتَفَرَّ
	farra	fārra	fārra	ʿafarra		tafārra	ʿinfarra	ʿiftarra	ʿistafarra	ʿistafarra
Imperfect	يَفِرُّ	يُفَارُّ	يُفَارُّ	يُفِرُّ		يَتَفَارُّ	يَنْفَرُّ	يَفْتَرُّ	يَسْتَفِرُّ	يَسْتَفِرُّ
	yafirru	yufārru	yufārru	yufirru		yatafārru	yanfarru	yafarru	yastafirru	yastafirru
Imperative	اِفْرِ	فَارِّ	فَارِّ	اَفِرِّ		تَفَارِّ	اِنْفَرِّ	اِفْتَرِّ	اِسْتَفَرِّ	اِسْتَفَرِّ
	ʿifir	fārir	fārir	ʿafir		tafārar	ʿinfarir	ʿiftarir	ʿistafirir	ʿistafirir
Participle	فَارٌّ	مُفَارٌّ	مُفَارٌّ	مُفِرٌّ		مُتَفَارٌّ	مُنْفَرٌّ	مُفْتَرٌّ	مُسْتَفِرٌّ	مُسْتَفِرٌّ
	fārrun	mufārrun	mufārrun	mufirrun		mutafārrun	munfarrun	mufarrun	mustafirrun	mustafirrun

Passive					
Perfect	فُرِّرَ furra	فُورِرَ fūrira	اُفْرِرَ ʿufirra	اُنْفُرِّرَ ʿunfurra	اُسْتُفْرِرَ ʾustufirra
Imperfect	يُفَرِّرُ yufarru	يُفَارِّرُ yufārru	يُفَرِّرُ yufarru	يُنْفَرِّرُ yunfarru	يُسْتَفَرِّرُ yustafarru
Participle	مَفْرُورٌ mafrūrun	مُفَارِّرٌ mufārrun	مُفَرِّرٌ mufarrun	مُنْفَرِّرٌ munfarrun	مُسْتَفَرِّرٌ mustafarrun
Verbal noun (maṣdar)	فَرِّرٌ farrun	فَرَارٌ firārun	إِفْرَارٌ ʾifirārun	إِنْفَرَارٌ ʾinfirārun	إِسْتِفْرَارٌ ʾistifārun

**Table A I.3** The patterns of the derived forms of verbs with a weak initial radical و: *waṣala*, 'to arrive'

	I	II	III	IV	V	Active	VI	VII	VIII	IX	X
	وَصَلَ	وَصَّلَ	وَأَصَلَ	أَوْصَلَ	تَوَصَّلَ	تَوَصَّلَ	تَوَاصَلَ	اِتَّوَصَلَ	اِتَّصَلَ	اِسْتَوْصَلَ	اِسْتَوْصَلَ
Perfect	waṣala	waṣṣala	wāṣala	ʾawṣala	tawaṣṣala	tawaṣṣala	tawāṣala	ʾinwaṣala	ʾittaṣala	ʾistaṣala	ʾistaṣala
	يُصِلُ	يُوصِلُ	يُؤَاصِلُ	يُؤِصِلُ	يَتَوَصَّلُ	يَتَوَصَّلُ	يَتَوَاصِلُ	يَتَوَصِّلُ	يَتَّصِلُ	يَسْتَوْصِلُ	يَسْتَوْصِلُ
Imperf.	yaṣilu	yuwāṣilu	yuwāṣilu	yūṣilu	yatawaṣṣalu	yatawaṣṣalu	yatawāṣalu	yanwaṣilu	yattaṣilu	yastaṣilu	yastaṣilu
	صِلْ	وَصِّلْ	وَأَصِلْ	أَوْصِلْ	تَوَصَّلْ	تَوَصَّلْ	تَوَاصَلْ	اِتَّوَصِّلْ	اِتَّصِلْ	اِسْتَوْصِلْ	اِسْتَوْصِلْ
Imperat.	ṣil	waṣṣil	wāṣil	ʾawṣil	tawaṣṣal	tawaṣṣal	tawāṣal	ʾinwaṣil	ʾittaṣil	ʾistaṣil	ʾistaṣil
	وَاصِلٌ	مُوصِلٌ	مُؤَاصِلٌ	مُؤِصِلٌ	مُتَوَصِّلٌ	مُتَوَصِّلٌ	مُتَوَاصِلٌ	مُنَوَصِّلٌ	مُنَّصِلٌ	مُسْتَوْصِلٌ	مُسْتَوْصِلٌ
Particip.	wāṣilun	muwaṣṣilun	muwāṣilun	mūṣilun	mutawaṣṣilun	mutawaṣṣilun	mutawāṣilun	munwaṣilun	muttaṣilun	mustaṣilun	mustaṣilun

	Passive									
Perfect	وَصَلَ	وَصِلَ	وَوَصَلَ	أَوْصَلَ	تَوَصَّلَ	تَوَصَّلَ	أَتَوَصَّلَ	أَتَوَصَّلَ	أَتَوَصَّلَ	أَسْتَوَصِّلُ
	wuṣila	wuṣila	wūṣila	ʾuṣila	tuwṣṣila	tuwṣṣila	ʾunwuṣila	ʾunwuṣila	ʾuttuṣila	ʾustuṣila
Imperf.	يُوصِلُ	يُوصِلُ	يُؤَاصِلُ	يُؤَصِّلُ	يَتَوَصَّلُ	يَتَوَاصِلُ	يَتَوَاصِلُ	يَتَوَاصِلُ	يُتَاصِلُ	يَسْتَوَصِّلُ
	yūṣalu	yūṣalu	yuwāṣalu	yūṣalu	yutawaṣṣalu	yutawaṣalu	yutawaṣalu	yunwaṣalu	yuttaṣalu	yustaṣalu
	مُوصِلٌ	مُوصِلٌ	مُؤَاصِلٌ	مُؤَصِّلٌ	مُتَوَصِّلٌ	مُتَوَاصِلٌ	مُتَوَاصِلٌ	مُتَوَاصِلٌ	مُتَاصِلٌ	مُسْتَوَصِّلٌ
Particip.	mawṣilun	muwāṣṣalun	muwāṣalun	mūṣalun	mutawaṣṣalun	mutawaṣalun	munwaṣalun	munwaṣalun	muttaṣalun	mustawaṣalun
Verbal	وَصَلٌ	وَصَالٌ	وَصَالٌ	إِصَالٌ	تَوَصَّلٌ	تَوَاصَلٌ	إِئْوَصَالٌ	إِئْوَصَالٌ	إِئْصَالٌ	إِسْتِئْصَالٌ
noun	waslun	wiṣālun	wiṣālun	ʾiṣālun	tawaṣṣulun	tawaṣulun	inwiṣālun	inwiṣālun	ʾittiṣālun	ʾistiṣālun
(maṣdar)			مُؤَاصَلَةٌ							
			muwāṣalatun							

**Table A1.4** The patterns I–X of verbs with a weak middle radical: قَامَ qāma ‘to stand up’ (from qwm)

	I	II	III	IV	V	VI	VII	VIII	IX	X
					Active					
Perfect	قَامَ qāma	قَامَ qawwama	قَامَ qāwama	أَقَامَ ’aqāma	تَقَوَّمَ taqawwama	تَقَاوَمَ taqāwama	إِنْقَامَ ’inqāma	إِقْتَامَ ’iqtāma	إِسْتَقَامَ ’istaqāma	
Imperf.	يَقُومُ yaqūmu	يَقُومُ yuqawwimu	يَقُومُ yuqāwimu	يُقِيمُ yuqīmu	يَتَقَوَّمُ yataqawwamu	يَتَقَاوَمُ yataqāwamu	يَنْقَامُ yanqāmu	يَقْتَامُ yaqtāmu	يَسْتَقِيمُ yastaqīmu	
Imperat.	قُمْ qum	قُومْ qawwim	قَاوِمْ qāwim	أَقِمْ ’aqim	تَقَوِّمْ taqawwam	تَقَاوِمْ taqāwam	إِنْقِمِ ’inqam	إِقْتِمِ ’iqtam	إِسْتَقِمْ ’istaqim	
Particip.	قَائِمٌ qā’imun	مُقَوِّمٌ muqawwimun	مُقَاوِمٌ muqāwimun	مُقِيمٌ muqīmun	مُتَقَوِّمٌ mutaqawwimun	مُتَقَاوِمٌ mutaqāwimun	مُنْقَامٌ munqāmun	مُقْتَامٌ muqtāmun	مُسْتَقِيمٌ mustaqīmun	

Perfect	قِيمَ	قَوِمَ	قَوِمَ	قِيمَ	تَقَوِمَ	تَقَوِمَ	تَقِيمَ	تَقِيمَ	تَقِيمَ	اِسْتَقِيمَ
	qīma	quwwima	quwima	uqīma	tuquwwima	tuquwima	tuqūwima	uqīma	uqtīma	ustuqīma
Imperf.	يَقَامُ	يَقَوِمُ	يَقَامُ	يَقَامُ	يَتَقَوِمُ	يَتَقَوِمُ	يَتَقَوِمُ	يَتَقَامُ	يَتَقَامُ	يَسْتَقَامُ
	yūqāmu	yūqawwamu	yūqāwamu	yūqāmu	yutaqawwamu	yutaqāwamu	yutaqāwamu	yunqāmu	yutqāmu	yustaqāmu
Particip.	مَقُومٌ	مَقُومٌ	مَقَاوِمٌ	مَقَامٌ	مَتَقَوِمٌ	مَتَقَوِمٌ	مَتَقَوِمٌ	مَتَقَامٌ	مَتَقَامٌ	مُسْتَقَامٌ
	maqūmun	muqawwamun	muqāwamun	muqāmun	mutaqawwamun	mutaqāwamun	mutaqāwamun	munqāmun	muqtāmun	mustaqāmun
Verbal noun (maṣdar)	قَوْمٌ	تَقْوِيمٌ	مَقَاوِمَةٌ	إِقَامَةٌ	تَقْوِمٌ	تَقَاوُمٌ	تَقَاوُمٌ	إِتْقَامٌ	إِتْقَامٌ	إِسْتِقَامَةٌ
	qawmun	taqwīmun	muqāwamatun	uqāmatun	taqawwwumun	taqāwumun	taqāwumun	inqiyāmun	iqtiyāmun	istiḡqāmatun

## Appendix 2

# Verb conjugation paradigms

### A2.1 Strong verb كَتَبَ 'to write' (perf. /al/ imperf. /ul/)

Person	Active				Passive		
	Perf.	Imperf. indic.	Imperf. subj.	Imperf. jussive	Perf.	Imperf. indic.	Imperat.
Singular							
3. m.	كَتَبَ	يَكْتُبُ	يَكْتُبَ	يَكْتُبْ	كُتِبَ	يُكْتُبُ	
3. f.	كَتَبَتْ	تَكْتُبُ	تَكْتُبَ	تَكْتُبْ	كُتِبَتْ	تُكْتُبُ	
2. m.	كَتَبْتُمَا	تَكْتُبَانِ	تَكْتُبَا	تَكْتُبَا	كُتِبْتُمَا	تُكْتُبَانِ	اَكْتُبَا
2. f.	كَتَبْتُمَا	تَكْتُبَانِ	تَكْتُبَا	تَكْتُبَا	كُتِبْتُمَا	تُكْتُبَانِ	اَكْتُبَا
1. m. f.	كَتَبْنَا	اَكْتُبُ	اَكْتُبَا	اَكْتُبَا	كُتِبْنَا	اَكْتُبُ	
Dual							
3. m.	كَتَبَا	يَكْتُبَانِ	يَكْتُبَا	يَكْتُبَا	كُتِبَا	يُكْتُبَانِ	
3. f.	كَتَبَتَا	تَكْتُبَانِ	تَكْتُبَا	تَكْتُبَا	كُتِبَتَا	تُكْتُبَانِ	
2. m. f.	كَتَبْتُمَا	تَكْتُبَانِ	تَكْتُبَا	تَكْتُبَا	كُتِبْتُمَا	تُكْتُبَانِ	اَكْتُبَا



Person	Active			Passive		
	Perf.	Imperf.	Imperf.	Perf.	Imperf.	Imperat.
		indic.	subj.		indic.	
Plural						
3. m.	كَتَبُوا	يَكْتُبُونَ	يَكْتُبُوا	كُتِبُوا	يُكْتَبُونَ	
3. f.	كَتَبْنَ	يَكْتُبْنَ	يَكْتُبْنَ	كُتِبْنَ	يُكْتَبْنَ	
2. m.	كَتَبْتُمْ	تَكْتُبُونَ	تَكْتُبُوا	كُتِبْتُمْ	تُكْتَبُونَ	اُكْتُبُوا
2. f.	كَتَبْتِ	تَكْتُبِينَ	تَكْتُبِينَ	كُتِبْتِ	تُكْتَبِينَ	اُكْتُبِينَ
1. m. f.	كَتَبْنَا	نَكْتُبُ	نَكْتُبُ	كُتِبْنَا	نُكْتَبُ	
Act. part. كَاتِبٌ    Pass. part. مَكْتُوبٌ    Verbal noun (maṣdar) كَتَبَ or كِتَابَةٌ						

## A2.2 Conjugations of the derived verb forms II-X

The conjugations of the derived verb forms II-X below serve as models for other derived verbs. Here they are conjugated only in the singular. The dual and plural are conjugated regularly.

### II كَسَرَ 'to smash, to break into pieces'

	Active		Passive		Imperat.
	Perf.	Imperf.	Perf.	Imperf.	
3. m.	كَسَرَ	يُكْسِرُ	كُسِرَ	يُكْسَرُ	
3. f.	كَسَرَتْ	تُكْسِرُ	كُسِرَتْ	تُكْسَرُ	
2. m.	كَسَرْتُمْ	تُكْسِرُونَ	كُسِرْتُمْ	تُكْسَرُونَ	كَسِرْ
2. f.	كَسَرْتِ	تُكْسِرِينَ	كُسِرْتِ	تُكْسَرِينَ	كَسِرِي
1. m. f.	كَسَرْنَا	أُكْسِرُ	كُسِرْنَا	أُكْسَرُ	

Active participle: مُكْسِرٌ

Passive participle: مَكْسَرٌ

Verbal noun (maṣdar): تَكْسِيرٌ or تَكْسِرَةٌ (as تَجْرِبَةٌ 'a test, trial')

### III كَاتَبَ 'to correspond with'

	Active		Passive		Imperat.
	Perf.	Imperf.	Perf.	Imperf.	
3. m.	كَاتَبَ	يُكَاتِبُ	كُوِتِبَ	يُكَاتَبُ	
3. f.	كَاتَبَتْ	تُكَاتِبُ	كُوِتِبَتْ	تُكَاتَبُ	
2. m.	كَاتَبْتَ	تُكَاتِبُ	كُوِتِبْتَ	تُكَاتَبُ	كَاتِبْ
2. f.	كَاتَبْتِ	تُكَاتِبِينَ	كُنِيتِ	تُكَاتَبِينَ	كَاتِبِي
1. m. f.	كَاتَبْتُ	أُكَاتِبُ	كُوِتِبْتُ	أُكَاتَبُ	

Act. part. مُكَاتِبٌ Pass. part. مُكَاتَبٌ Verbal noun (maṣḍar): كِتَابٌ or مَكَاتِبَةٌ

### IV أَعْلَمَ 'to inform'

	Active		Passive		Imperat.
	Perf.	Imperf.	Perf.	Imperf.	
3. m.	أَعْلَمَ	يُعْلِمُ	أُعْلِمَ	يُعْلَمُ	
3. f.	أَعْلَمَتْ	تُعْلِمُ	أُعْلِمَتْ	تُعْلَمُ	
2. m.	أَعْلَمْتَ	تُعْلِمُ	أُعْلِمْتَ	تُعْلَمُ	أَعْلِمْ
2. f.	أَعْلَمْتِ	تُعْلِمِينَ	أُعْلِمْتِ	تُعْلَمِينَ	أَعْلِمِي
1. m. f.	أَعْلَمْتُ	أُعْلِمُ	أُعْلِمْتُ	أُعْلَمُ	

Act. part. مُعْلِمٌ Pass. part. مُعْلَمٌ Verbal noun (maṣḍar): إِعْلَامٌ

**V تَعَلَّمَ 'to learn, to be taught'**

	Active		Passive		Imperat.
	Perf.	Imperf.	Perf.	Imperf.	
3.m.	تَعَلَّمَ	يَتَعَلَّمُ	تُعَلِّمُ	يُعَلِّمُ	
3.f.	تَعَلَّمَتْ	تَتَعَلَّمُ	تُعَلِّمَتْ	تُعَلِّمُ	
2.m.	تَعَلَّمْتَ	تَتَعَلَّمُ	تُعَلِّمْتَ	تُعَلِّمُ	تَعَلِّمْ
2.f.	تَعَلَّمْتِ	تَتَعَلَّمِينَ	تُعَلِّمْتِ	تُعَلِّمِينَ	تَعَلِّمِي
1.m.f.	تَعَلَّمْتُ	أَتَعَلَّمُ	تُعَلِّمْتُ	أَتُعَلِّمُ	

Act. part. مُتَعَلِّمٌ Pass. part. مُتَعَلِّمٌ Verbal noun (maṣḍar): تَعَلُّمٌ

**VI تَقَاتَلَ 'to fight one another'**

	Active		Passive		Imperat.
	Perf.	Imperf.	Perf.	Imperf.	
3.m.	تَقَاتَلَ	يَتَقَاتَلُ	تُقَاتِلُ	يُقَاتِلُ	
3.f.	تَقَاتَلَتْ	تَتَقَاتَلُ	تُقَاتِلَتْ	تُقَاتِلُ	
2.m.	تَقَاتَلْتَ	تَتَقَاتَلُ	تُقَاتِلْتَ	تُقَاتِلُ	تَقَاتَلْ
2.f.	تَقَاتَلْتِ	تَتَقَاتَلِينَ	تُقَاتِلْتِ	تُقَاتِلِينَ	تَقَاتِلِي
1.m.f.	تَقَاتَلْتُ	أَتَقَاتَلُ	تُقَاتِلْتُ	أَتُقَاتِلُ	

Act. part. مُتَقَاتِلٌ Pass. part. مُتَقَاتِلٌ Verbal noun (maṣḍar): تَقَاتُلٌ

## VII انْكَسَرَ 'to be broken'

Active		Passive		
Perf.	Imperf.	Perf.	Imperf.	Imperat.
		(The passive is not used, because form VII has intransitive-passive meaning.)		
3. m.	يَنْكَسِرُ			
3. f.	تَنْكَسِرُ			
2. m.	تَنْكَسِرُ			
2. f.	تَنْكَسِرِينَ			
1. m. f.	أَنْكَسِرُ	إِنْكَسِرْ		
Act. part.	مُنْكَسِرٌ	Verbal noun (maṣḍar) إِنْكَسَارٌ		

## VIII احْتَرَقَ 'to burn, to be burned'

Active		Passive		
Perf.	Imperf.	Perf.	Imperf.	Imperat.
3. m. احْتَرَقَ	يَحْتَرِقُ	أُحْتَرِقَ	يُحْتَرَقُ	
3. f. احْتَرَقَتْ	تَحْتَرِقُ	أُحْتَرِقَتْ	تُحْتَرَقُ	
2. m. احْتَرَقْتَ	تَحْتَرِقُ	أُحْتَرِقْتَ	تُحْتَرَقُ	احْتَرِقْ
2. f. احْتَرَقْتَ	تَحْتَرِقِينَ	أُحْتَرِقْتَ	تُحْتَرَقِينَ	احْتَرِقِي
1. m. f. احْتَرَقْتُ	أَحْتَرِقُ	أُحْتَرِقْتُ	أُحْتَرَقُ	
Act. part. مُحْتَرِقٌ	Pass. part. مُحْتَرَقٌ	Verbal noun (maṣḍar): احْتِرَاقٌ		

**IX** اَصْفَرَ 'to become yellow'

Active		Passive		
Perf.	Imperf.	Perf.	Imperf.	Imperat.
3. m. اَصْفَرَ	يَصْفَرُ	(The passive is not used.)		
3. f. اَصْفَرَتْ	تَصْفَرُ			
2. m. اَصْفَرَّتْ	تَصْفَرُ	اَصْفَرَّ		
2. f. اَصْفَرَّتْ	تَصْفَرَيْنَ	اَصْفَرِّي		
1. m. f. اَصْفَرَّتْ	اَصْفَرُّ			
Act. part. مُصْفَرٌّ		Verbal noun (maṣḍar): اِصْفَارٌ		

**X** اسْتَعْمَلَ 'to use'

Active		Passive		
Perf.	Imperf.	Perf.	Imperf.	Imperat.
3. m. اسْتَعْمَلَ	يَسْتَعْمِلُ	اُسْتُعْمِلَ	يُسْتَعْمَلُ	
3. f. اسْتَعْمَلَتْ	تَسْتَعْمِلُ	اُسْتُعْمِلَتْ	تُسْتَعْمَلُ	
2. m. اسْتَعْمَلَتْ	تَسْتَعْمِلُ	اُسْتُعْمِلَتْ	تُسْتَعْمَلُ	اسْتَعْمِلْ
2. f. اسْتَعْمَلَتْ	تَسْتَعْمِلِينَ	اُسْتُعْمِلَتْ	تُسْتَعْمَلِينَ	اسْتَعْمِلِي
1. m. f. اسْتَعْمَلَتْ	اَسْتَعْمِلُ	اُسْتُعْمِلَتْ	اُسْتُعْمَلُ	
Act. part. مُسْتَعْمِلٌ		Pass. part. مُسْتَعْمَلٌ	Verbal noun (maṣḍar): اسْتِعْمَالٌ	

**A2.3** Doubled verb مَرَّ 'to pass' (perf. /a/ imperf. /ul/)

Person	Active				Passive		
	Perf.	Imperf. indic.	Imperf. subj.	Imperf. jussive	Perf.	Imperf. indic.	Imperat.
Singular							
3. m.	مَرَّ	يَمُرُّ	يَمُرُّ	يَمُرَّ	مُرِّ	يُمَرُّ	
3. f.	مَرَّتْ	تَمُرُّ	تَمُرُّ	تَمُرَّ	مُرَّتْ	تُمَرُّ	
2. m.	مَرَرْتُ	تَمُرُّ	تَمُرُّ	تَمُرَّ	مُرَرْتُ	تُمَرُّ	مُرَّ
2. f.	مَرَرْتُ	تَمُرِّي	تَمُرِّي	تَمُرِّي	مُرَرْتُ	تُمَرِّي	مُرِّي
1. m. f.	مَرَرْتُ	أَمُرُّ	أَمُرُّ	أَمُرَّ	مُرَرْتُ	أُمَرُّ	
Dual							
3. m.	مَرَّا	يَمُرَّانِ	يَمُرَّانِ	يَمُرَّا	مُرَّا	يُمَرَّانِ	
3. f.	مَرَّتَا	تَمُرَّانِ	تَمُرَّانِ	تَمُرَّا	مُرَّتَا	تُمَرَّانِ	
2. m. f.	مَرَرْتُمَا	تَمُرَّانِ	تَمُرَّانِ	تَمُرَّا	مُرَرْتُمَا	تُمَرَّانِ	مُرَّا
Plural							
3. m.	مَرُّوا	يَمُرُّونَ	يَمُرُّونَ	يَمُرُّوا	مُرُّوا	يُمَرُّونَ	
3. f.	مَرَرْنَ	يَمُرَّنَ	يَمُرَّنَ	يَمُرَّنَ	مُرَرْنَ	يُمَرَّنَ	
2. m.	مَرَرْتُمْ	تَمُرُّونَ	تَمُرُّونَ	تَمُرُّوا	مُرَرْتُمْ	تُمَرُّونَ	مُرُّوا
2. f.	مَرَرْتُنَّ	تَمُرَّنَ	تَمُرَّنَ	تَمُرَّنَ	مُرَرْتُنَّ	تُمَرَّنَ	أُمُرَّنَ
1. m. f.	مَرَرْنَا	نَمُرُّ	نَمُرُّ	نَمُرَّ	مُرَرْنَا	نُمَرُّ	
Act. part.	مَارٌّ	Pass. part.	مَمْرُورٌ	Verbal noun (maṣḍar) مَرٌّ			

# A2.4

## Quadrilateral verb 'to translate'

Person	Active		Passive		Imperat.
	Perf.	Imperf. indic.	Imperf. subj.	Perf.	Imperf. indic.
3. m.	ترجم	يرجم	يرجم	ترجم	يرجم
3. f.	ترجمت	ترجم	ترجم	ترجمت	ترجم
2. m.	ترجمت	ترجم	ترجم	ترجمت	ترجم
2. f.	ترجمت	ترجمين	ترجمي	ترجمت	ترجمين
1. m. f.	ترجمت	ترجم	ترجم	ترجمت	ترجم

Singular

Person	Active		Imperf. indic.	Imperf. subj.	Dual	Passive		Imperf. indic.	Imperat.
	Perf.	Imperf.				Perf.	Imperf.		
Dual									
3. m.	تَرَجَمَا	يَتَرَجِمَانِ	يَتَرَجِمَا	يَتَرَجِمَا	تَرَجِمَا	يَتَرَجِمَانِ			
3. f.	تَرَجِمَتَا	تَتَرَجِمَانِ	تَتَرَجِمَا	تَتَرَجِمَا	تَرَجِمَتَا	تَتَرَجِمَانِ			
2. m.f.	تَرَجِمْتُمَا	تَتَرَجِمَانِ	تَتَرَجِمَا	تَتَرَجِمَا	تَرَجِمْتُمَا	تَتَرَجِمَانِ			تَرَجِمَا
Plural									
3. m.	تَرَجَمُوا	يَتَرَجِمُونَ	يَتَرَجِمُوا	يَتَرَجِمُوا	تَرَجَمُوا	يَتَرَجِمُونَ			
3. f.	تَرَجِمْنَ	يَتَرَجِمْنَ	يَتَرَجِمْنَ	يَتَرَجِمْنَ	تَرَجِمْنَ	يَتَرَجِمْنَ			
2. m.	تَرَجِمْتُمْ	تَتَرَجِمُونَ	تَتَرَجِمُوا	تَتَرَجِمُوا	تَرَجِمْتُمْ	تَتَرَجِمُونَ			تَرَجِمُوا
2. f.	تَرَجِمْتُنَّ	تَتَرَجِمْنَ	تَتَرَجِمْنَ	تَتَرَجِمْنَ	تَرَجِمْتُنَّ	تَتَرَجِمْنَ			تَرَجِمْنَ
1. m. f.	تَرَجِمْنَا	نَتَرَجِمُ	نَتَرَجِمُ	نَتَرَجِمُ	تَرَجِمْنَا	نَتَرَجِمُ			
Verbal noun (masdar) تَرْجِمَةٌ									
Act. part. مَرْتَجِمٌ	Pass. part. مَرْتَجِمٌ								



**A2.5** Verb with initial hamzah: أَخَذَ 'to take' (perf. /al imperf. /ul)

Person	Active			Passive		
	Perf.	Imperf. indic.	Imperf. subj.	Imperf. jussive	Perf.	Imperf. indic.
Singular						
3. m.	أَخَذَ	يَأْخُذُ	يَأْخُذُ	يَأْخُذْ	أُخِذَ	يُؤْخَذُ
3. f.	أَخَذَتْ	تَأْخُذُ	تَأْخُذُ	تَأْخُذْ	أُخِذَتْ	تُؤْخَذُ
2. m.	أَخَذْتَ	تَأْخُذُ	تَأْخُذُ	تَأْخُذْ	أُخِذْتَ	تُؤْخَذُ
2. f.	أَخَذْتِ	تَأْخُذِينَ	تَأْخُذِي	تَأْخُذِي	أُخِذْتِ	تُؤْخَذِينَ
1. m. f.	أَخَذْتُ	أَخُذُ	أَخُذْ	أَخُذْ	أُخِذْتُ	أُؤْخَذُ
Dual						
3. m.	أَخَذَا	يَأْخُذَانِ	يَأْخُذَا	يَأْخُذَا	أُخِذَا	يُؤْخَذَانِ
3. f.	أَخَذَتَا	تَأْخُذَانِ	تَأْخُذَا	تَأْخُذَا	أُخِذَتَا	تُؤْخَذَانِ
2. m. f.	أَخَذْتُمَا	تَأْخُذَانِ	تَأْخُذَا	تَأْخُذَا	أُخِذْتُمَا	تُؤْخَذَانِ
Plural						
3. m.	أَخَذُوا	يَأْخُذُونَ	يَأْخُذُوا	يَأْخُذُوا	أُخِذُوا	يُؤْخَذُونَ
3. f.	أَخَذْنَ	يَأْخُذْنَ	يَأْخُذْنَ	يَأْخُذْنَ	أُخِذْنَ	يُؤْخَذْنَ
2. m.	أَخَذْتُمْ	تَأْخُذُونَ	تَأْخُذُوا	تَأْخُذُوا	أُخِذْتُمْ	تُؤْخَذُونَ
2. f.	أَخَذْتُنَّ	تَأْخُذْنَ	تَأْخُذْنَ	تَأْخُذْنَ	أُخِذْتُنَّ	تُؤْخَذْنَ
1. m. f.	أَخَذْنَا	نَأْخُذُ	نَأْخُذْ	نَأْخُذْ	أُخِذْنَا	نُؤْخَذُ
Act. part. أَخَذٌ      Pass. part. مَأْخُذٌ      Verbal noun (maṣḍar) أَخْذٌ						

**A2.6** Verb with middle hamzah: سَأَلَ 'to ask' (perf. /a/ imperf. /a/)

Person	Active				Passive		
	Perf.	Imperf. indic.	Imperf. subj.	Imperf. jussive	Perf.	Imperf. indic.	Imperat.
Singular							
3. m.	سَأَلَ	يَسْأَلُ	يَسْأَلُ	يَسْأَلْ	سُئِلَ	يُسْأَلُ	
3. f.	سَأَلَتْ	تَسْأَلُ	تَسْأَلُ	تَسْأَلْ	سُئِلَتْ	تُسْأَلُ	
2. m.	سَأَلْتَ	تَسْأَلُ	تَسْأَلُ	تَسْأَلْ	سُئِلْتَ	تُسْأَلُ	إِسْأَلْ
2. f.	سَأَلْتِ	تَسْأَلِينَ	تَسْأَلِي	تَسْأَلِي	سُئِلْتِ	تُسْأَلِينَ	إِسْأَلِي
1. m. f.	سَأَلْتُ	أَسْأَلُ	أَسْأَلُ	أَسْأَلْ	سُئِلْتُ	أُسْأَلُ	
Dual							
3. m.	سَآلَا	يَسْأَلَانِ	يَسْأَلَا	يَسْأَلَا	سُئِلَا	يُسْأَلَانِ	
3. f.	سَآلَتَا	تَسْأَلَانِ	تَسْأَلَا	تَسْأَلَا	سُئِلَتَا	تُسْأَلَانِ	
2. m. f.	سَآلْتُمَا	تَسْأَلَانِ	تَسْأَلَا	تَسْأَلَا	سُئِلْتُمَا	تُسْأَلَانِ	إِسْأَلَا
Plural							
3. m.	سَاءَلُوا	يَسْأَلُونَ	يَسْأَلُوا	يَسْأَلُوا	سُئِلُوا	يُسْأَلُونَ	
3. f.	سَاءَلْنَ	يَسْأَلْنَ	يَسْأَلْنَ	يَسْأَلْنَ	سُئِلْنَ	يُسْأَلْنَ	
2. m.	سَاءَلْتُمْ	تَسْأَلُونَ	تَسْأَلُوا	تَسْأَلُوا	سُئِلْتُمْ	تُسْأَلُونَ	إِسْأَلُوا
2. f.	سَاءَلْتُنَّ	تَسْأَلْنَ	تَسْأَلْنَ	تَسْأَلْنَ	سُئِلْتُنَّ	تُسْأَلْنَ	إِسْأَلْنَ
1. m. f.	سَاءَلْنَا	نَسْأَلُ	نَسْأَلُ	نَسْأَلْ	سُئِلْنَا	نُسْأَلُ	
Act. part. سَائِلٌ		Pass. part. مَسْئُولٌ		Verbal noun (maṣdar) سُؤَالٌ			

Note: سَأَلَ has alternative forms in the jussive and imperative (see chapter 30).

**A2.7** Verb with final hamzah: قَرَأَ 'to read' (perf. /a/ imperf. /a/)

Person	Active			Passive		
	Perf.	Imperf. indic.	Imperf. subj.	Imperf. jussive	Perf.	Imperf. indic.
Singular						
3. m.	قَرَأَ	يَقْرَأُ	يَقْرَأَ	يَقْرَأْ	قُرِيَ	يُقْرَأُ
3. f.	قَرَأَتْ	تَقْرَأُ	تَقْرَأَ	تَقْرَأْ	قُرِئَتْ	تُقْرَأُ
2. m.	قَرَأْتَ	تَقْرَأُ	تَقْرَأَ	تَقْرَأْ	قُرِئْتَ	تُقْرَأُ
2. f.	قَرَأْتَ	تَقْرَأِينَ	تَقْرَأِي	تَقْرَأِي	قُرِئْتَ	تُقْرَأِينَ
1. m. f.	قَرَأْتُ	أَقْرَأُ	أَقْرَأَ	أَقْرَأْ	قُرِئْتُ	أُقْرَأُ
Dual						
3. m.	قَرَا	يَقْرَآنِ	يَقْرَأَا	يَقْرَأَا	قُرِيا	يُقْرَآنِ
3. f.	قَرَأَتَا	تَقْرَآنِ	تَقْرَأَا	تَقْرَأَا	قُرِئَتَا	تُقْرَآنِ
2. m. f.	قَرَأْتُمَا	تَقْرَآنِ	تَقْرَأَا	تَقْرَأَا	قُرِئْتُمَا	تُقْرَآنِ
Plural						
3. m.	قَرَوْوا	يَقْرَؤُونَ	يَقْرَؤُوا	يَقْرَؤُوا	قُرِئُوا	يُقْرَؤُونَ
3. f.	قَرَأْنَ	يَقْرَأْنَ	يَقْرَأْنَ	يَقْرَأْنَ	قُرِئْنَ	يُقْرَأْنَ
2. m.	قَرَأْتُمْ	تَقْرَؤُونَ	تَقْرَؤُوا	تَقْرَؤُوا	قُرِئْتُمْ	تُقْرَؤُونَ
2. f.	قَرَأْنِ	تَقْرَأْنَ	تَقْرَأْنَ	تَقْرَأْنَ	قُرِئْنِ	تُقْرَأْنَ
1. m. f.	قَرَأْنَا	نَقْرَأُ	نَقْرَأَ	نَقْرَأْ	قُرِئْنَا	نُقْرَأُ
Act. part.	قَارِئٌ	Pass. part. مَقْرُوءٌ		Verbal noun (maṣḍar) قِرَاءَةٌ		

**A2.8** Verb with weak initial: وَضَعَ 'to put' (perf. *la/* imperf. *la/*)

Person	Active			Passive		
	Perf.	Imperf.	Imperf.	Perf.	Imperf.	Imperat.
	indic.	subj.	jussive		indic.	
Singular						
3. m.	وَضَعَ	يَضَعُ	يَضَعْ	وُضِعَ	يُوضَعُ	
3. f.	وَضَعَتْ	تَضَعُ	تَضَعْ	وُضِعَتْ	تُوضَعُ	
2. m.	وَضَعْتَ	تَضَعُ	تَضَعْ	وُضِعْتَ	تُوضَعُ	ضَعْ
2. f.	وَضَعْتَ	تَضَعِينَ	تَضَعِي	وُضِعْتَ	تُوضَعِينَ	ضَعِي
1. m. f.	وَضَعْتُ	أَضَعُ	أَضَعْ	وُضِعْتُ	أُوضَعُ	
Dual						
3. m.	وَضَعَا	يَضَعَانِ	يَضَعَا	وُضِعَا	يُوضَعَانِ	
3. f.	وَضَعَتَا	تَضَعَانِ	تَضَعَا	وُضِعَتَا	تُوضَعَانِ	
2. m. f.	وَضَعْتُمَا	تَضَعَانِ	تَضَعَا	وُضِعْتُمَا	تُوضَعَانِ	ضَعَا
Plural						
3. m.	وَضَعُوا	يَضَعُونَ	يَضَعُوا	وُضِعُوا	يُوضَعُونَ	
3. f.	وَضَعْنَ	يَضَعْنَ	يَضَعْنَ	وُضِعْنَ	يُوضَعْنَ	
2. m.	وَضَعْتُمْ	تَضَعُونَ	تَضَعُوا	وُضِعْتُمْ	تُوضَعُونَ	ضَعُوا
2. f.	وَضَعْنَ	تَضَعْنَ	تَضَعْنَ	وُضِعْنَ	تُوضَعْنَ	ضَعْنَ
1. m. f.	وَضَعْنَا	نَضَعُ	نَضَعْ	وُضِعْنَا	نُوضَعُ	
Act. part.	وَاضِعٌ	Pass. part.	مَوْضُوعٌ	Verbal noun (maṣḍar) وَضْعٌ		

**A2.9** Verb with weak middle قَالَ: 'to say' (from قول) (perf. /a/ imperf. /u/)

Person	Active			Passive		
	Perf.	Imperf. indic.	Imperf. subj.	Imperf. jussive	Perf.	Imperf. indic.
Singular						
3. m.	قَالَ	يَقُولُ	يَقُولُ	يَقُلْ	قِيلَ	يُقَالُ
3. f.	قَالَتْ	تَقُولُ	تَقُولُ	تَقُلْ	قِيلَتْ	تُقَالُ
2. m.	قُلْتَ	تَقُولُ	تَقُولُ	تَقُلْ	قُلْتَ	تُقَالُ
2. f.	قُلْتِ	تَقُولِينَ	تَقُولِي	تَقُولِي	قُلْتِ	تَقُولِينَ
1. m. f.	قُلْتُ	أَقُولُ	أَقُولُ	أَقُلْ	قُلْتُ	أَقَالُ
Dual						
3. m.	قَالَا	يَقُولَانِ	يَقُولَا	يَقُولَا	قِيلَا	يُقَالَانِ
3. f.	قَالَتَا	تَقُولَانِ	تَقُولَا	تَقُولَا	قِيلَتَا	تُقَالَانِ
2. m. f.	قُلْتُمَا	تَقُولَانِ	تَقُولَا	تَقُولَا	قُلْتُمَا	تَقُولَانِ
Plural						
3. m.	قَالُوا	يَقُولُونَ	يَقُولُوا	يَقُولُوا	قِيلُوا	يُقَالُونَ
3. f.	قُلْنَ	يَقُلْنَ	يَقُلْنَ	يَقُلْنَ	قُلْنَ	يَقُلْنَ
2. m.	قُلْتُمْ	تَقُولُونَ	تَقُولُوا	تَقُولُوا	قُلْتُمْ	تَقُولُونَ
2. f.	قُلْتُنَّ	تَقُلْنَ	تَقُلْنَ	تَقُلْنَ	قُلْتُنَّ	تَقُلْنَ
1. m. f.	قُلْنَا	نَقُولُ	نَقُولُ	نَقُلْ	قُلْنَا	نُقَالُ
Act. part.	قَائِلٌ	Pass. part. مَقُولٌ		Verbal noun (maṣḍar) قَوْلٌ		

**A2.10** Verb with weak middle يَ بَاعَ 'to sell' (from يبيع (perf. /al imperf. /il))

Person	Active			Passive		
	Perf.	Imperf. indic.	Imperf. subj.	Imperf. jussive	Perf.	Imperf. indic.
Singular						
3. m.	بَاعَ	يَبِيعُ	يَبِيعَ	يَبِعْ	بِيعَ	يُبَاعُ
3. f.	بَاعَتْ	تَبِيعُ	تَبِيعَ	تَبِعْ	بِيعَتْ	تُبَاعُ
2. m.	بِعْتُ	تَبِيعُ	تَبِيعَ	تَبِعْ	بِعْتُ	تُبَاعُ
2. f.	بِعْتُ	تَبِيعِينَ	تَبِيعِي	تَبِيعِي	بِعْتُ	تُبَاعِينَ
1. m. f.	بِعْتُ	أَبِيعُ	أَبِيعَ	أَبِعْ	بِعْتُ	أُبَاعُ
Dual						
3. m.	بَاعَا	يَبِيعَانِ	يَبِيعَا	يَبِيعَا	بِيعَا	يُبَاعَانِ
3. f.	بَاعَتَا	تَبِيعَانِ	تَبِيعَا	تَبِيعَا	بِيعَتَا	تُبَاعَانِ
2. m. f.	بِعْتُمَا	تَبِيعَانِ	تَبِيعَا	تَبِيعَا	بِعْتُمَا	تُبَاعَانِ
Plural						
3.	بَاعُوا	يَبِيعُونَ	يَبِيعُوا	يَبِيعُوا	بِيعُوا	يُبَاعُونَ
3. f.	بِعْنَ	يَبِيعْنَ	يَبِيعْنَ	يَبِيعْنَ	بِعْنَ	يُبِيعْنَ
2. m.	بِعْتُمْ	تَبِيعُونَ	تَبِيعُوا	تَبِيعُوا	بِعْتُمْ	تُبَاعُونَ
2. f.	بِعْتُنَّ	تَبِيعْنَ	تَبِيعْنَ	تَبِيعْنَ	بِعْتُنَّ	تُبِيعْنَ
1. m. f.	بِعْنَا	نَبِيعُ	نَبِيعَ	نَبِعْ	بِعْنَا	نُبَاعُ
Act. part.	بَاعٌ	Pass. part. مَبِيعٌ		Verbal noun (maṣdar) بَيْعٌ		

**A2.11** Verb with weak middle و: خَافَ 'to fear' (from خوف) (perf. /il imperf. /al/)

Person	Active		Passive			
	Perf.	Imperf. indic.	Imperf. subj.	Imperf. jussive	Perf.	Imperf. indic. Imperat.
Singular						
3.m.	خَافَ	يَخَافُ	يَخَافُ	يَخَفْ	خِيفَ	يُخَافُ
3.f.	خَافَتْ	تَخَافُ	تَخَافُ	تَخَفْ	خِيفَتْ	تُخَافُ
2.m.	خَفْتُ	تَخَافُ	تَخَافُ	تَخَفْ		خَفْ
2.f.	خَفْتِ	تَخَافِينَ	تَخَافِي	تَخَافِي		خَافِي
1.m.f.	خَفْتُ	أَخَافُ	أَخَافُ	أَخَفْ		
Dual						
3.m.	خَافَا	يَخَافَانِ	يَخَافَا	يَخَافَا	خِيفَا	يُخَافَانِ
3.f.	خَافَتَا	تَخَافَانِ	تَخَافَا	تَخَافَا	خِيفَتَا	تُخَافَانِ
2.m.f.	خَفْنُمَا	تَخَافَانِ	تَخَافَا	تَخَافَا		خَافَا
Plural						
3.	خَافُوا	يَخَافُونَ	يَخَافُوا	يَخَافُوا		
3.f.	خَفْنَ	يَخْفَنَ	يَخْفَنَ	يَخْفَنَ		
2.m.	خَفْتُمْ	تَخَافُونَ	تَخَافُوا	تَخَافُوا		خَافُوا
2.f.	خَفْتُنَّ	تَخْفَنَ	تَخْفَنَ	تَخْفَنَ		خَفْنَ
1.m.f.	خَفْنَا	نَخَافُ	نَخَافُ	نَخَفْ		
Act. part. خَافٌ Pass. part. مَخُوفٌ Verbal noun (maṣdar) خَوْفٌ						

**A2.12** Verb with weak final دَعَا 'to invite' (from دعو (perf. /al imperf. /ul)

Person	Active			Passive			Imperat.
	Perf.	Imperf.	Imperf.	Imperf.	Perf.	Imperf.	
	indic.	subj.	jussive			indic.	

---

Singular							
3. m.	دَعَا	يَدْعُو	يَدْعُو	يَدْعُ	دُعِيَ	يُدْعَى	
3. f.	دَعَتْ	تَدْعُو	تَدْعُو	تَدْعُ	دُعِيَتْ	تُدْعَى	
2. m.	دَعَوْتُ	تَدْعُو	تَدْعُو	تَدْعُ	دُعِيتُ	تُدْعَى	ادْعُ
2. f.	دَعَوْتُ	تَدْعِينَ	تَدْعِي	تَدْعِي	دُعِيتُ	تُدْعِينَ	ادْعِي
1. m. f.	دَعَوْتُ	أَدْعُو	أَدْعُو	أَدْعُ	دُعِيتُ	أُدْعَى	

Dual							
3. m.	دَعَوَا	يَدْعُوَانِ	يَدْعُوَا	يَدْعُوَا	دُعِيَا	يُدْعَيَانِ	
3. f.	دَعَتَا	تَدْعُوَانِ	تَدْعُوَانِ	تَدْعُوَا	دُعِيَتَا	تُدْعَيَانِ	
2. m. f.	دَعَوْتُمَا	تَدْعُوَانِ	تَدْعُوَا	تَدْعُوَا	دُعِيتُمَا	تُدْعَيَانِ	ادْعُوا

Plural							
3. m.	دَعَوْا	يَدْعُونَ	يَدْعُوا	يَدْعُوا	دُعُوا	يُدْعَوْنَ	
3. f.	دَعَوْنَ	يَدْعُونَ	يَدْعُونَ	يَدْعُونَ	دُعِينَ	يُدْعَوْنَ	
2. m.	دَعَوْتُمْ	تَدْعُونَ	تَدْعُوا	تَدْعُوا	دُعِيتُمْ	تُدْعَوْنَ	ادْعُوا
2. f.	دَعَوْتُنَّ	تَدْعُونَ	تَدْعُونَ	تَدْعُونَ	دُعِيتُنَّ	تُدْعَوْنَ	ادْعُونَّ
1. m. f.	دَعَوْنَا	نَدْعُو	نَدْعُو	نَدْعُ	دُعِينَا	نُدْعَى	

Act. part.	دَاعٍ	Pass. part.	مَدْعُوٌّ	Verbal noun (maṣdar)	دَعْوَةٌ or دَعَاءٌ
------------	-------	-------------	-----------	----------------------	---------------------



**A2.13** Verb with weak final لَقِيَ 'to meet' (perf. /il imperf. /al)

Person	Active			Passive		
	Perf.	Imperf. indic.	Imperf. subj.	Imperf. jussive	Perf.	Imperf. indic.
Singular						
3. m.	لَقِيَ	يَلْقَى	يَلْقَى	يَلْقَ	لُقِيَ	يُلْقَى
3. f.	لَقِيتُ	تَلْقَى	تَلْقَى	تَلْقَ	لُقِيتُ	تُلْقَى
2. m.	لَقِيتَ	تَلْقَى	تَلْقَى	تَلْقَ	لُقِيتَ	تُلْقَى
2. f.	لَقِيتِ	تَلْقَيْنِ	تَلْقِي	تَلْقِي	لُقِيتِ	تُلْقَيْنِ
1. m. f.	لَقِيتُ	أَلْقَى	أَلْقَى	أَلْقَ	لُقِيتُ	أُلْقَى
Dual						
3. m.	لَقِيَا	يَلْقِيَانِ	يَلْقِيَا	يَلْقِيَا	لُقِيَا	يُلْقِيَانِ
3. f.	لَقِيَتَا	تَلْقِيَانِ	تَلْقِيَا	تَلْقِيَا	لُقِيَتَا	تُلْقِيَانِ
2. m. f.	لَقِيتُمَا	تَلْقِيَانِ	تَلْقِيَا	تَلْقِيَا	لُقِيتُمَا	تُلْقِيَانِ
Plural						
3. m.	لَقُوا	يَلْقَوْنَ	يَلْقُوا	يَلْقُوا	لُقُوا	يُلْقَوْنَ
3. f.	لَقِينَ	يَلْقَيْنَ	يَلْقَيْنَ	يَلْقَيْنَ	لُقِينَ	يُلْقَيْنَ
2. m.	لَقِيتُمْ	تَلْقَوْنَ	تَلْقُوا	تَلْقُوا	لُقِيتُمْ	تُلْقَوْنَ
2. f.	لَقِيتُنَّ	تَلْقَيْنَ	تَلْقَيْنَ	تَلْقَيْنَ	لُقِيتُنَّ	تُلْقَيْنَ
1. m. f.	لَقِينَا	نَلْقَى	نَلْقَى	نَلْقَ	لُقِينَا	نُلْقَى
Act. part.	لَاقٍ	Pass. part. مَلْقِيٌ ,		Verbal noun (maṣdar) لِقَاءٌ		

**A2.14** Verb with final weak رَمَى 'to throw' (from رمي) (perf. /al imperf. /il)

Person	Active			Passive		
	Perf.	Imperf. indic.	Imperf. subj.	Imperf. jussive	Perf.	Imperf. indic. Imperat.
Singular						
3. m.	رَمَى	يَرْمِي	يَرْمِي	يَرَمْ	رُمِيَ	يُرْمَى
3. f.	رَمَتْ	تَرْمِي	تَرْمِي	تَرَمْ	رُمِيتْ	تُرْمَى
2. m.	رَمَيْتَ	تَرْمِي	تَرْمِي	تَرَمْ	رُمِيتَ	تُرْمَى اِرْمِ
2. f.	رَمَيْتِ	تَرْمِينَ	تَرْمِي	تَرْمِي	رُمِيتِ	تُرْمِينَ اِرْمِي
1. m. f.	رَمَيْتُ	اَرْمِي	اَرْمِي	اَرَمْ	رُمِيتُ	اُرْمَى
Dual						
3. m.	رَمَيَا	يَرْمِيَانِ	يَرْمِيَا	يَرْمِيَا	رُمِيَا	يُرْمِيَانِ
3. f.	رَمَتَا	تَرْمِيَانِ	تَرْمِيَا	تَرْمِيَا	رُمِيَتَا	تُرْمِيَانِ
2. m. f.	رَمَيْتُمَا	تَرْمِيَانِ	تَرْمِيَا	تَرْمِيَا	رُمِيَتُمَا	تُرْمِيَانِ اِرْمِيَا
Plural						
3. m.	رَمَوْا	يَرْمُونَ	يَرْمُوا	يَرْمُوا	رُمُوا	يُرْمُونَ
3. f.	رَمَيْنَ	يَرْمِينَ	يَرْمِينَ	يَرْمِينَ	رُمِينَ	يُرْمِينَ
2. m.	رَمَيْتُمْ	تَرْمُونَ	تَرْمُوا	تَرْمُوا	رُمَيْتُمْ	تُرْمُونَ اِرْمُوا
2. f.	رَمَيْتُنَّ	تَرْمِينَ	تَرْمِينَ	تَرْمِينَ	رُمَيْتُنَّ	تُرْمِينَ اِرْمِينَ
1. m. f.	رَمَيْنَا	نَرْمِي	نَرْمِي	نَرَمْ	رُمَيْنَا	نُرْمَى
Act. part. رَامٍ      Pass. part. مَرْمِيٌّ      Verbal noun (maṣḍar) رَمَى						

**A2.15** Weak verbs with middle ي and final hamzah: جَاءَ 'to come'

Person	Active		Passive		Imperat.
	Perf.	Imperf.	Perf.	Imperf.	

---

Singular					
3. m.	جَاءَ	يَجِيءُ	جِيءَ	يُجَاءُ	
3. f.	جَاءَتْ	تَجِيءُ	جِيئَتْ	تُجَاءُ	
2. m.	جِئْتُ	تَجِيءُ	جِئْتُ	تُجَاءُ	جِئْ
2. f.	جِئْتُ	تَجِيئِينَ	جِئْتُ	تُجَايَيْنِ	جِيئِي
1. m. f.	جِئْتُ	أَجِيءُ	جِئْتُ	أُجَاءُ	
Dual					
3. m.	جَاءَا	يَجِيئَانِ	جِيئَا	يُجَاءَانِ	
3. f.	جَاءَتَا	تَجِيئَانِ	جِيئَتَا	تُجَاءَانِ	
2. m. f.	جِئْتُمَا	تَجِيئَانِ	جِيئْتُمَا	تُجَاءَانِ	جِيئَا
Plural					
3. m.	جَاءُوا	يَجِيئُونَ	جِيئُوا	يُجَاءُونَ	
3. f.	جِئْنَ	يَجِيئْنَ	جِيئْنَ	يُجَاءْنَ	
2. m.	جِئْتُمْ	تَجِيئُونَ	جِيئْتُمْ	تُجَاءُونَ	جِيئُوا
2. f.	جِئْنَنَّ	تَجِيئْنَ	جِيئْنَنَّ	تُجَاءْنَ	جِيئْنَ
1. m. f.	جِئْنَا	نَجِيءُ	جِيئْنَا	نُجَاءُ	

Act. part. جَاءٍ	Pass. part. مَجِيءٌ	Verbal noun (maṣḍar) جِيءٌ
------------------	---------------------	----------------------------

**A2.16** Verb with final ʾalif maqṣūrah رَأَى 'to see' (perf. /al/ imperf. /al/) (This is a common verb with certain irregularities of its own.)

Person	Active				Passive		
	Perf.	Imperf.	Imperf.	Imperf.	Perf.	Imperf.	Imperat.
		indic.	subj.	jussive		indic.	
Singular							
3. m.	رَأَى	يَرَى	يَرَى	يَرْ	رُئِيَ	يُرَى	
3. f.	رَأَتْ	تَرَى	تَرَى	تَرْ	رُئِيتُ	تُرَى	
2. m.	رَأَيْتَ	تَرَى	تَرَى	تَرْ	رُئِيتَ	تُرَى	رَ
2. f.	رَأَيْتِ	تَرِينَ	تَرِيْ	تَرِيْ	رُئِيتِ	تُرِينَ	رِيْ
1. m. f.	رَأَيْتُ	أَرَى	أَرَى	أَرْ	رُئِيتُ	أُرَى	
Dual							
3. m.	رَأَيَا	يَرَيَانِ	يَرَيَا	يَرَيَا	رُئِيَا	يُرَيَانِ	
3. f.	رَأَتَا	تَرَيَانِ	تَرَيَا	تَرَيَا	رُئِيَتَا	تُرَيَانِ	
2. m. f.	رَأَيْتُمَا	تَرَيَانِ	تَرَيَا	تَرَيَا	رُئِيْتُمَا	تُرَيَانِ	رَيَا
Plural							
3. m.	رَأَوْا	يَرَوْنَ	يَرَوْا	يَرَوْا	رُؤُوا	يُرَوْنَ	
3. f.	رَأَيْنَ	يَرِينَ	يَرِينَ	يَرِينَ	رُئِينَ	يُرِينَ	
2. m.	رَأَيْتُمْ	تَرَوْنَ	تَرَوْا	تَرَوْا	رُئِيتُمْ	تُرَوْنَ	رَوْا
2. f.	رَأَيْتُنَّ	تَرِينَ	تَرِينَ	تَرِينَ	رُئِيتُنَّ	تُرِينَ	رَيْنَ
1. m. f.	رَأَيْنَا	نَرَى	نَرَى	نَرْ	رُئِينَا	نُرَى	
Act. part. رَءٍ (as فَاعِلٍ) Pass. part. مَرْنِيٌّ Verbal noun (maṣḍar) رَأْيٌ							

**A2.17** Doubly weak verbs with weak middle **و** and weak final **ی**:  
**‘to tell’** روى

Person	Active			Passive		
	Perf.	Imperf. indic.	Imperf. subj.	Imperf. jussive	Perf.	Imperf. indic. Imperat.
Singular						
3.m.	رَوَى	يُرْوِي	يُرْوِي	يُرْوِ	رُويَ	يُرْوَى
3.f.	رَوَتْ	تُرْوِي	تُرْوِي	تُرْوِ	رُويَتْ	تُرْوَى
2.m.	رَوَيْتَ	تُرْوِي	تُرْوِي	تُرْوِ	رُويْتَ	تُرْوَى إِرْوِ
2.f.	رَوَيْتِ	تُرْوِينَ	تُرْوِي	تُرْوِي	رُويْتِ	تُرْوِينَ إِرْوِي
1.m.f.	رَوَيْتُ	أُرْوِي	أُرْوِي	أُرْوِ	رُويْتُ	أُرْوَى
Dual						
3.m.	رَوَيَا	يُرْوِيَانِ	يُرْوِيَا	يُرْوِيَا	رُويَا	يُرْوِيَانِ
3.f.	رَوَتَا	تُرْوِيَانِ	تُرْوِيَا	تُرْوِيَا	رُويَتَا	تُرْوِيَانِ
2.m.f.	رَوَيْتُمَا	تُرْوِيَانِ	تُرْوِيَا	تُرْوِيَا	رُويْتُمَا	تُرْوِيَانِ إِرْوِيَا
Plural						
3.m.	رَوَوْا	يُرْوُونَ	يُرْوُوا	يُرْوُوا	رُوُوا	يُرْوُونَ
3.f.	رَوَيْنَ	يُرْوِينَ	يُرْوِينَ	يُرْوِينَ	رُويْنَ	يُرْوِينَ
2.m.	رَوَيْتُمْ	تُرْوُونَ	تُرْوُوا	تُرْوُوا	رُويْتُمْ	تُرْوُونَ إِرْوُوا
2.f.	رَوَيْتُنَّ	تُرْوِينَ	تُرْوِينَ	تُرْوِينَ	رُويْتُنَّ	تُرْوِينَ إِرْوِينَ
1.m.f.	رَوَيْنَا	نُرْوِي	نُرْوِي	نُرْوِ	رُويْنَا	نُرْوَى
Act. part. رَاوٍ (as قَاضٍ)      Pass. part. مُرْوِيٌّ      Verbal noun (maṣdar) رَوَايَةٌ						



# Index

- ʾa 169
- absolute object 302
- accusative case 18, 31, 47, 66, 70, 72, 88
  - of specification 304–5
  - with numbers 260, 261, 263
- active participle 160–1, 162, 202–3
- active verbs 128
- ʾadā 282, 284
- ʾāda 291–2
- ʾadamu 173–4
- adjectives 33–4, 46, 57, 72, 74, 145, 151, 154–6
  - comparative/superlative 185, 186
  - ʾidāfah constructions 64–6, 186–7
  - interrogative 170–1
  - patterns of formation 181–2, 185
  - relative 182–4
- adverbial clauses 303–4
- adverbial phrases 264–5, 302
- adverbs 299–302
- agent (passive verbs) 129–30
- ʾahāda 293
- ʾaktaru 186
- ʾal *see* definite article
- ʾal-ʾāʾid 203–4, 205
- ʾalā 53, 91
- ʾalif 2, 5, 21, 27, 40, 42, 135
  - maddah sign 28
  - miniature 22
- ʾalif hamzah *see* hamzah
- ʾalif maqṣūrah 22, 72, 94
- all 174–5
- ʾallā 209
- ʾallaḍi 201–4
- alphabet table 2–3
- ʾāma 264–5
- ʾan 209, 210, 211, 295
- ʾan 53, 91
- anaphoric suffix pronoun 203–4, 205
- ʾanna 193, 194–5, 209, 284–5, 295, 313
- annexation *see* ʾidāfah constructions
- antecedent (relative clauses) 202, 203
- apocopatus *see* jussive mood
- ʾaqallu 186
- Arabic script, introduction 1–4
- ʾašaddu 186
- assertive particles 193–5
- assimilated verbs *see* weak verbs
- assimilation 39–40, 225
- auxiliary verbs 240–1, 290–3, 312
- ʾayn 2, 7, 26, 40
- ʾayyuhā 171–2
- ʾayyun 170–1
- bāʾ 2, 5, 40
- baʿḍun 102
- bayna 55, 93
- bi . . . 53, 54, 293–5
- biḍʿu 259
- both 175–7
- bound prepositions 53
- broken plurals 72, 144–6, 156, 181–2
- calendars 274–5
- cardinal numbers 256–62
- cases 17–18; *see also* accusative, genitive, nominative
- Christian festivals 277
- collective nouns 146–7
- comparative sentences 185–6
- compound numbers 259, 261, 263, 264–5
- concessive particles 313–14
- conditional sentences 309–14
- conjugation paradigms (verbs) 328–49

- conjunctions
  - co-ordinating 51–3, 90–1, 94
  - subordinating 194–5, 209–10, 284–5, 295, 309, 313
- consonants 5–8
  - assimilation 39–40
  - double 17
  - emphatic 6–7, 13–14
- co-ordinating conjunctions 51–3, 90–1, 94
- dā** 2, 7, 14, 39, 122
- dād** 2, 6, 14, 39, 122
- dagger 22
- dāl** 2, 6, 39
- dāl** 2, 6, 39
- dāma** 196, 293
- dammah** 13, 18, 21, 27, 135
- dates 264–5, 276, 300
- datun** 101–2
- days of the week 274
- defective verbs *see* weak verbs
- definite article 31–2, 34, 39–41, 57, 63, 64, 65, 186, 263–4, 269, 272–3, 300
- demonstratives 66, 98–101
- derived verb forms I–X 116–23, 129–30, 162, 320–7
- diminutive form 188
- diptotes 47, 48, 151–6, 181
- dots and strokes 10
- double consonants 17
- doubled verbs 218–19, 322–3, 334
- doubly weak verbs 249–51, 349
- dual number 70–2, 187
- each 175, 176
- emphasizing pronouns 101
- emphatic consonants 6–7, 13–14, 122
- exception 282–5
- exclamations 289–90
- fa** ... 51–2, 309, 310–11
- fā** 3, 7, 40
- fathah** 10, 13, 14, 18, 21, 27, 28, 135
- feminine nouns 46–8, 71, 73–4, 152–4
  - with numbers 256–62
- festivals 276–7
- fī** 53, 265
- final letters 1, 2–3, 27
- fractions 273
- fulānun** 177
- future time 109, 241
- ḡayn** 3, 7, 40
- ḡayru** 172–3, 282, 284
- gender of nouns 46–8
- genitive case 18, 31, 32, 53, 57, 63, 64, 66, 70, 72, 88, 284
  - after numbers 257, 261, 263, 264
  - after prepositions 53, 54
  - ʾidāfah constructions 61–4
  - in negation 172, 173
- ḡim** 2, 5, 40
- hā** 3, 8, 40, 46
- hā** 2, 5–6, 40
- hā** 2, 6, 40
- ḡayrun** 186
- hal** 169, 310, 311
- hāl** clauses 303–4
- hamzah** (**hamzatu l-qatʿi**) 26–7, 42, 135–40
  - in verbs 117, 224–6, 250–1, 337–9, 347
- hamzatu l-waṣli** (**waṣlah**) 40–1, 81, 117
- handwriting 3–4, 9–12
  - exercises 10–12, 14–16, 19–20, 23–5, 28–30
- hattā** 52–3, 54, 209, 211–12
- hollow verbs *see* weak verbs
- hunāka** 177
- hundreds 261–2
- ʾid 295
- ʾidā 309, 310
- ʾidāfah constructions 61–6, 90–1, 100–1, 186–7, 258, 264, 270–1
- ʾidan 209, 210–11
- ʾif clauses 309–12
- ʾilā 53, 91
- ʾillā 282–5
- imperative mood 214, 218–19, 225, 309, 310
- imperfect tense 78, 106–10, 128–30, 160–1, 218–19
- ʾin 309–10
- ʾinda 55, 56, 91
- indefinite forms 18, 33–4, 152, 202
- indicative mood 106–10
- indirect speech 194
- initial letters 1, 2–3
- ʾinna and its sisters 193–5
- inner object 302
- interrogative adverbs 299–300
- interrogative particles 169
- interrogative pronouns 169–71, 204–5, 312



intransitive verbs 117, 118, 120, 121  
 Islamic calendar 274–5  
     festivals 276  
 ʿiyyā 94  
  
 jussive mood 106, 212–13, 309  
  
 ka . . . 53  
 kaʾanna 193  
 kāda 292  
 kāf 3, 7, 40  
 kam 171  
 kāna 237  
     as auxiliary verb 240–1, 312  
     and its sisters 195–6, 290–3  
 kasrah 10, 13, 17, 18, 21, 27, 135  
 kay 209, 210  
 kilā 175–7  
 kullun 174–5  
  
 la . . . 91, 92, 194, 311  
 lā 110, 174, 196, 209, 212, 291, 310, 311, 312  
 laʿalla 193  
 ladā 55, 56, 91  
 lākinna 193  
 lam 212, 213, 291  
 lām 3, 8, 14, 39, 57  
 lām-ʾalif 21, 34  
 lammā 212, 213  
 lan 209, 210, 310, 311  
 law 309, 311, 313  
 laysa 196, 290–1, 294, 310, 311  
 layta 193  
 letters *see* alphabetic table, writing  
 li . . . 53, 54, 56, 57, 91, 92, 170, 209, 210, 212, 213  
 long vowels 21–2  
 lunar calendar 274–5, 276  
  
 mā 82, 110, 170, 196, 204–5, 213, 282, 291, 293, 294, 310, 311  
 maʿa 53, 56, 91, 194–5, 313  
 mādā 170  
 maddah sign 28  
 man 170, 204–5, 312  
 masculine nouns 46–8, 66, 71, 73, 153–4  
     with numbers 256–62  
 maṣdar 162–4, 211, 219–20  
 matā 299–300  
 medial letters 1, 2–3, 27  
 millions 262–3  
 mīm 3, 8, 40

min 53, 91, 131, 185, 186, 264  
 miniature ʾalif 22  
 months of the year 274–5  
 moods *see* imperative, jussive, subjunctive  
 moon letters 40  
 mundu 53  
 Muslim festivals 276  
  
 nafsun 101  
 nationalities 182–4  
 negation 82, 110, 172–4, 290  
 nisbah 102, 182–4  
 nominal sentences 32, 33  
 nominative case 18, 31  
 nouns  
     cases 17–18, 31–2; *see also*  
         accusative, genitive, nominative  
     collective 146–7  
     dual and plural 70–4, 144–6  
     five nouns (ʾidāfah constructions) 66  
     gender 46–8  
     indefinite forms 18, 31  
     negative 172–4  
     of place, time and instrument 164–5, 219  
     with possessives 89  
     triptotes and diptotes 151–4, 156  
     verbal 162–4, 211, 219–20, 302  
 numbers  
     cardinal 256–65  
     ordinal 269–73  
 nūn 3, 8, 40  
 nunation 18, 31, 151  
  
 objects of verbs 92, 94  
 only 173, 283–4  
 ordinal numbers 269–73  
 other(s) than 172, 173  
  
 participles 160–2, 202–3  
 particles 52–3, 82, 94, 110, 194  
     assertive 193–5  
     concessive 313–14  
     conditional 309–12  
     exceptive 282  
     interrogative 169  
     negative 82, 110, 174  
     subjunctive 209–12  
     vocative 171–2  
 passive participle 161–2, 203  
 passive verbs 128–31  
 past progressive tense 241  
 past time *see* perfect tense

- percentages 273–4
- perfect tense 78–82, 128–30
- personal pronouns 79–80, 87–94, 99–100, 289–90
- pharyngealized consonants *see* emphatic consonants
- pluperfect tense 241
- plural number 72–4, 144–6, 181–2, 184
- positional variants of letters 1, 2–3, 27
- possession
  - to have 55–6, 91
- ʾiḏāfah constructions 61–4
- possessive pronouns 89
- prepositions 53–7, 91–2, 185, 186, 188, 293–5
- primary prepositions 53–4
- pronouns
  - interrogative 169–71, 204–5, 312
  - personal 79–80, 87–94, 99–100, 289–90
  - possessive 89
  - reciprocal/reflexive 101, 102
  - relative 201–5
- pronunciation
  - consonants 5–8
  - hamzah 26
  - vowels 13–14
  - word stress 22–3
- proper names 152–3
- punctuation 9
- qabla 55, 188
- qad 82, 110, 295, 310
- qāf 3, 7, 14, 40
- qalla 293
- qāma 293
- quadrilateral verbs 115, 219–20, 335–6
- rāʾ 2, 6, 14, 39
- radicals (verbs) 79, 106–17, 115
  - hamzah 224–6, 250–1
  - weak 231
- raġma 313
- reciprocal pronoun 102
- reciprocal verbs 120
- reflexive pronouns 101
- reflexive verbs 120, 121–2
- relative adjectives 182–4
- relative clauses 201–5
- root (verbs) 79, 115
- sa . . . 109, 310
- šād 2, 6, 14, 39, 122
- šaddah 17, 39, 218
- sanata 264–5
- šāra 196, 293
- šarrun 186
- sawfa 109, 310
- seasons of the year 275–6
- secondary prepositions 55
- separate personal pronouns 87–8
- short vowels 13–14
- šin 2, 6, 39
- šin 2, 6, 39
- siwā 282, 284
- sound plurals 72–4, 89–90, 145, 146, 184, 260
- stress in words 22–3
- strokes and dots 10
- strong verbs 231
- subjunctive mood 106, 209–12
- subordinating conjunctions 194–5, 209–10, 284–5, 295, 309, 313
- suffix pronouns 88–94, 203–4, 205, 289–90
- sukūn 17, 28, 39, 136
- sun letters 39
- superlative sentences 186–8
- syllable structure 22–3
- tāʾ 2, 5, 10, 39
- tāʾ marbūtah 8, 46–7, 70, 183, 184
- tāʾ 2, 7, 14, 39
- tāʾ 2, 5, 10, 39
- tamyiz 304–5
- tanwīnun *see* nunation
- telling the time 272
- tenses 78
  - using auxiliary verbs 240–1, 290–3, 312
  - see also* imperfect tense, perfect tense
- there is/are 177
- thousands 262, 263
- time 272
- transitive verbs 117–22
- transliteration of Arabic letters 2–3, 24–5
- trilateral verbs 79, 115, 218–19
- triptotes 151–6, 181
- ṭumma 52
- verbal nouns 162–4, 211, 219–20, 302
- verbal sentences 33
- verbs 78–80
  - auxiliary 240–1, 290–3, 312
  - conjugation paradigms 328–49

- derived forms 116–23, 160–2, 219–20, 320–7
- doubled 218–19, 322–3, 334
- with **hamzah** 117, 224–6, 250–1, 337–9, 347
- negative copula 196, 290–1, 294, 310, 311
- participles 160–2, 202–3
- quadrilateral 219–20, 335–6
- tenses *see* imperfect tense, perfect tense
- vowelling patterns 79–80, 106–7
- weak 231–51, 324–7, 340–9
  - of wonder 289–90
- vocative particles 171–2
- vowels 13–14, 21–2
  - absence 17
- wa** 51, 90–1, 110, 193, 261, 304
- wa** ... 110, 313
- waṣlah** *see* **hamzatu l-waṣli**
- wāw** 3, 8, 21, 27, 40, 135
  - of **ḥāl** 304
- weak verbs
  - final radical 246–9, 344–6, 348
  - initial radical 231–3, 324–5, 340
  - middle radical 237–41, 326–7, 341–3
  - two weak radicals 249–51, 349
- wonder, verbs of 289–90
- word order 33, 80–1, 108–9
- word stress 22–3
- writing
  - consonants 3–4, 9–10
  - hamzah** 27, 135–40
  - numbers 256–7, 259, 260, 261–2
  - vowels 13, 21–2
  - see also* handwriting
- yā** 171, 193
- yāʾ** 3, 8, 10, 21, 22, 27, 40, 135
- years 264–5, 276, 300
- zāla** 196, 291
- zayn** 2, 6, 39, 123